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Thinkbit

The death of a mother is the first sorrow wept without her.
Submitted by a reader

Christian Courier

Formerly known as Calvinist Contact

A Reformed Weekly

DECEMBER 18, 1992/48th year of publication/No. 2334

Visit to Somalia left relief worker grateful for life



Photo courtesy David Robbins

A Somali man buries his 14-year-old son in a food bag.

Bill Fledderus

WINNIPEG — Like many Canadians, David Robbins is carefully following the news about the United Nations peacemaking troops now intervening in Somalia. Unlike most of us, he sometimes recognizes familiar places and faces.

In this Issue:

Devils are as real as evil, according to Dutch theologian Klaas Runia p.6
We need the Calvinist and Anabaptist view says CRC woman who became a Mennonite preacher pp.10,11
Adrian Helleman finds book on secession mentality and church unity timely p.14

Robbins, the Manitoba-Northwestern Ontario manager for the Christian relief and development agency World Vision, spent late October and early November touring his agency's African operations. His visit with hundreds of starving people at a feeding centre in Baidoa, Somalia, changed his life, he says.

"I will now spend the rest of my life being grateful" for the life I have been given, he says.

World Vision, along with CARE and World Concern, are the main Christian relief agencies on the ground in Somalia, according to Phil Maher, communications director for World Vision. World Vision was one of the groups which publicly called for armed UN intervention.

"We don't like guns, period," says Robbins, "but there was no alternative." World Vision argued from the beginning that the only acceptable kind

See SOMALIS — p. 20...

Church report inspires U.N. censure of Peru

Robert VanderVennen

TORONTO — Recently the U.N. Sub-commission on Prevention of Discrimination and Protection of Minorities passed a resolution denouncing President Alberto Fujimori's coup of April 5, 1992. Fujimori had declared that with the support of the armed forces he was dissolving parliament and establishing an emergency government.

One of the bases for this U.N. action was a report from Canada's Inter-Church Committee on Human Rights in Latin America (ICCHRLA). That report was prepared after a fact-finding visit to Peru during July 1-9, 1992, by two ICCHRLA representatives and a person from Quebec's Peru Solidarity Network. The delegation spoke with people in the capital city of Lima and also in outlying towns.

ICCHRLA committee happy with U.N. action

The U.N. action "deeply deplores the April 5th Coup and expresses deep concern at the serious effects it has had on the operation of democracy," says ICCHRLA. ICCHRLA wanted the U.N. to appoint a "special rapporteur" to ensure a detailed and uninterrupted monitoring of the political and human rights situation in Peru, but is happy with the U.N. action even though the rapporteur was not put into place.

At the time of the fact-finding visit half of the Peruvian people were living under a state of emergency. The days following the coup were marked by censorship of the media and dozens of selective arrests, including members of parliament.

The report says that the Fujimori government has initiated a campaign of political persecution against the former president's political party, the APRA. The coup has resulted in a great degree of confusion accompanied by a lack of basic guarantees for the Peruvian people. There are many examples of laws passed one day and revoked the next.

Typically, Peruvians are arrested without cause and tortured in prison. Sometimes they are never heard of

again. Statistics show that Peru leads the world in this kind of forced disappearance. The report documents many instances of violence and brutality.

At present, half of Peru's people live in extreme poverty. Their major concern is to have food for just another day. Fujimori's neo-liberal economic policies are worsening the situation, says ICCHRLA, with many people losing their jobs.

Part of Peru's problem is that it is the world's largest producer of the coca leaf, the raw material of cocaine. Also the insurgent group *Sendero Luminoso* (Shining Path) runs wild, exercising as much brutality as do the military and police.

Yet the ICCHRLA report says its representatives were "struck by the Peruvian people's fervour to live. Peru is facing simultaneously many of humanity's worst problems....[yet] we saw people search proudly both individual and collective solutions to their problems."

Saying goodbye to 1992!

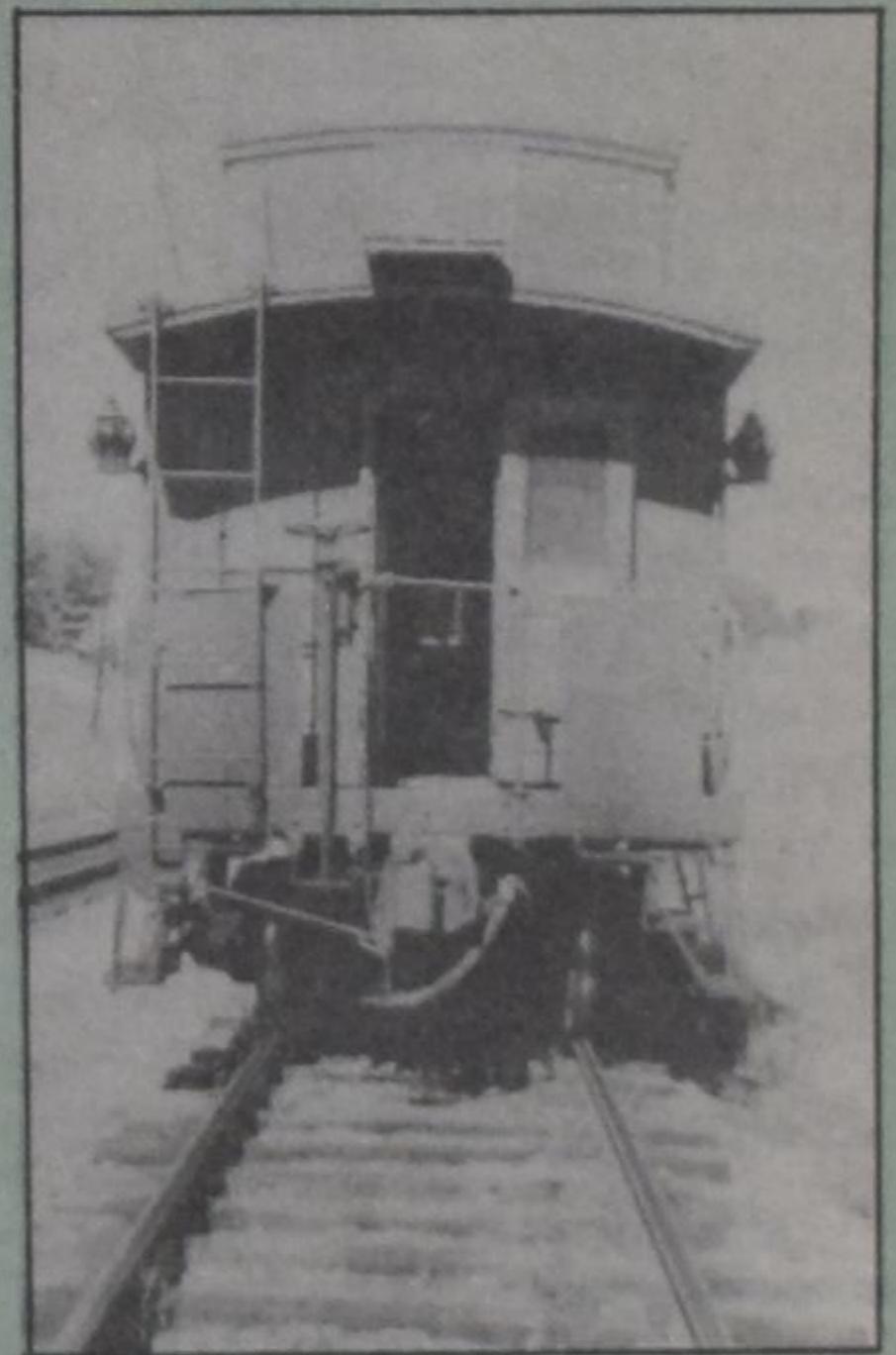


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News / Politics

Families need to have faith, be flexible to cope with stress, says psychologist**Bill Fledderus**

BRAMPTON, Ont.—Faith is not an insurance policy against depression, but it can help Christian families cope with stress, says Dr. Peter Van Katwyk.

Faith is a relationship based on trust, he says, not a thing we can possess. When dealing with major stress, Christians need to trust that God is using their difficulties to change and re-shape them into better people.

Van Katwyk was speaking at the 30th annual membership meeting of Salem Christian Mental Health Association, held November 21 at the Second Christian Reformed Church of Brampton, Ont.

Healthy stress

A certain amount of healthy stress is necessary for us to get things done, says Van Katwyk. Normal events such as a young adult leaving home or getting married commonly cause stress in families, because family members find themselves having to adapt to different circumstances, needs and experiences. Of course unpredictable events such as the death of a child also cause stress.

How successfully we cope with stress depends on what resources are available to us and how we take advantage of them. Dealing with stress for which we are well equipped can be an exhilarating, positive experience, he says. But at other times, when we do not have the resources, the experience or the time we need to prepare ourselves to deal properly with a given situation, stress can develop into a crisis.

Proper handling of a crisis requires us to restructure and to adapt ourselves and to learn new things.

People who are dealing with stress also need a loyal and

committed support network (family and/or church family) in which they can talk about stress and pain, he says.

"Suffering has been shared in fellowship in order to experience grace," he says.

A helpful, supporting family listens without preaching at the person under stress. It helps the person stay in touch with reality. And it should also be able to change its opinions. (A family which is too rigid can cause stress to develop into a crisis, says Van Katwyk.)

History of Salem

The other main speaker at the meeting was Rev. Al Dreise, executive director of Salem. Dreise explained that Salem was incorporated in 1963 with the goal of establishing a Christian sanatorium. Plans, blueprints and official approval from the ministry of health were completed in the mid-1960s, but the sanatorium goal was abandoned in 1968, in order to meet a more urgent need of establishing local counselling clinics.

Four clinics were eventually established in Ontario, as well as six satellite clinics. Salem also began offering marriage enrichment weekends and other seminars in the early 1970s, projects which have proven successful to this day, he says.

The idea of establishing a "permanent health care centre" was revived in 1977, but again the plans had to be abandoned. At the same time staff disputes about client fees were leading to the collapse of several clinics and a difficult period in Salem's history.

These difficulties led to a major 1987 review of Salem's operations and goals, and the establishment of a new vision for the association.

Salem still operates counsell-

ing clinics in Hamilton and St. Thomas, Ont., but has abandoned the sanatorium idea in favour of developing shared programs with other Christian organizations, including the

development of nine Family Outreach teams (which assist individuals and families suffering as a result of substance abuse) as well as the on-going development of a "spiritual

care model" to help faith communities provide better ministry to the mentally ill (at Whitby Psychiatric Hospital).

**Across the Globe**

David T. Koyzis

Pressure on for Cyprus solution

Three months ago this column described the ongoing ethnic conflict on Cyprus. The stalemate between the majority Greek and minority Turkish ethnic communities continues as it has since 1974, when Ankara, in response to an Athens-sponsored coup d'état in the Cypriot capital of Nicosia, forcibly partitioned the island. Now, however, there is renewed effort to try to resolve the Cyprus issue once and for all. Several factors are coming into play.

In the first place, the Gulf War of nearly two years ago, which saw the expulsion of Iraq from its occupation of Kuwait, highlighted the existence of other similar illegal occupations, including Turkey's over northern Cyprus. Given that the West was so quick to respond to Iraqi aggression, it risked being accused of hypocrisy if it ignored such aggression elsewhere. Partly in response to such reasoning, U.S. President George Bush proposed a Cyprus peace conference and offered American assistance to that end. Such efforts have not thus far borne fruit, and it remains to be seen whether Bill Clinton will renew them after taking office next month.

Dirty hands

Second, the ongoing integration of Europe offers further incentive for a Cyprus accord. Greece has been a member of the European Community for just over a decade. Both Cyprus and Turkey have applied for full membership, but neither is likely to be accepted in the near future. Turkey's human rights record is far from exemplary (witness its treatment of its own Kurdish minority), and its sporadically democratic political system is subject to occasional military interventions. But its continuing occupation of Cyprus is probably the chief obstacle to EC membership. As for Cyprus itself, the fact that the government of President George Vassiliou controls only the southern half of the island means that it cannot convincingly negotiate entrance into the Community on behalf of the whole.

Third, the commitment of U.N. peace-keeping forces to Cyprus was originally intended to be only temporary. Because the U.N. faces a fiscal crisis, the participating countries are having to foot the bill for their own troops and are rapidly tiring of this. With the U.N. currently bogged down in Bosnia and assuming new responsibilities elsewhere, it would like to wind up older long-standing obligations. Moreover, the precedent of having to stay in one place for nearly 30 years may make prospective participating countries think twice before committing their own soldiers in future operations. Last month the Canadian government announced that it is considering withdrawing its own members from the U.N. contingent in the near future.

Balance of power altered

Finally, the end of the Cold War has dramatically altered the balance of power in the eastern Mediterranean. While Greece and Turkey were uneasy allies within NATO, the Republic of Cyprus deliberately pursued a policy of nonalignment after its independence from Britain in 1960, much to the irritation of the United States and other Western powers. Now, with the concept of nonalignment drained of much of its meaning, the time may finally be ripe for hammering out a creative solution unlimited by the constraints of traditional thinking — one that will bring justice to the people of the island.

Both ethnic communities have, in principle, accepted that any settlement will likely be on the basis of a bi-zonal federation, with the Turkish Cypriot zone being diminished in size to reflect better that community's actual proportion of the island's population. Thus far, however, the leaders of both communities have been unable to move much beyond this and each party accuses the other of intransigence. Perhaps the above factors will persuade the parties to be more flexible.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and has numerous relatives still living on Cyprus.

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Comment

Pressreview

Carl D. Tuyl



Pressreview

Get out your hanky; this is weepy-time: the Canadian Imperial Bank of Commerce reported a 99 percent drop in profits in the fiscal year ending October 1992, down from an \$811 million profit the year before. On my little pocket calculator it still adds up to 823 million smackeroos in two years. But that is apparently small potatoes for the bank's board of directors because in a knee-jerk reaction they terminated 2,500 positions.

★★★

The national unemployment rate is already at 11.8 percent. That sounds like just another

cold statistic, but it really represents more than 1.5 million of our fellow citizens out of a job with not much more to do than watching the goldfish do laps in the bowl. Those are the people that the government is presenting with a cut in unemployment benefits.

★★★

I recently found this plea in the classifieds: "Wanted: man to take care of cow that does not smoke or drink." That must be one of those old-time Methodist cows.

★★★

Leave it to the Canadian Bankers' Association to come up with some encouraging news: the number of bank robberies in Canada decreased 10 percent this year. And the weak Canadian dollar is achieving what advertising and government-sponsored patriotism failed to do: it's killing cross-border shopping.

★★★

Once upon a time, and not even that long ago, there was a reduction in deficit spending by the feds. It was in 1986-1987 when the 1984-1985 deficit of \$38 billion went down to \$30.6 billion. The good old times, I guess. Alas, it was a one-shot wonder.

★★★

We already have lots of snow in Kingston. Too many people around here are

dreaming of a white Christmas. Some dreams do come true, you know.

★★★

Marijuana has become the top cash crop in British Columbia. Police say the retail value of pot grown in Vancouver alone probably comes close to the value of all agricultural production in the province. And all the while I thought B.C.'s top crop was apples. Shows you my ignorance.

★★★

The Marine landing in Somalia was done Hollywood style. Lights, sound, action! And there they came with the whole amphibian arsenal and enough klieg lights on them to cause an eclipse of some heavenly body. Camera personnel in a hurry to get pictures were stumbling over their own shoelaces! My old infantry heart groaned in disbelief.

★★★

Did you know more than a dozen American states now use privately built and operated prisons? Our own government is also red-hot on the privatization path. Toronto's Pearson International Airport will have privately operated terminals. Ontario's provincial government is toying with the idea of toll roads, and once that step is taken it won't be long before highways will become the domain of private investors.

★★★

Terrorism and civil wars continue to be worldwide plagues. Flash points include: England where IRA pre-Christmas bombing is feared, Venezuela where a military coup caused bloodshed, Yugoslavia (or whatever is left of it) where they seem to shoot at anything that moves including squirrels, South

Christian Courier

(ISSN 1192-3415) Published weekly on Fridays except for July 3, 17, 31, Aug. 7 and Dec. 25 by Calvinist Contact Publishing Limited. Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:

	Canada (GST incl.)	U.S.A. (GST free)
six months	\$21.25	\$18.00 U.S.
one year	\$37.50	\$32.00 U.S.
two years	\$70.00	\$60.00 U.S.
three years	\$105.00	\$90.00 U.S.
overseas one year	\$125.00 airmail \$70.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more detail.

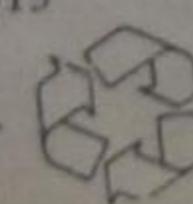
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Africa where the harvest of apartheid is violence, Timor where the Indonesian army continues its rule of terror, Germany where nuts whose mouths ooze with Nazi slogans bomb people's apartments and India where Muslims and Hindus are at each other's throats. On and on it goes.

★★★

The only good news many

papers could dig up was the report of the scheduled wedding of Princess Anne. For real good news please do not consult your local paper or Sears catalog. There is a book filled with it: it's called the Bible.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.

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Editorial

Like a candle burning in a holy place

Whatever your backward look reveals at the end of 1992, you don't have to lose courage. Residents of Canada, where the unemployment rate has gone double-digit, have no reason to be without hope. Women who have experienced degradation and violence at the hands of men have no reason to despair. Even Somalians and Muslims in Bosnia-Herzegovina need not be without the candle of hope, however faintly it may flicker.

All anyone needs to do is put on the helmet called "Hope of Salvation." But it's a *helmet* you're called to wear, not an Easter bonnet. Hope does not emerge from the world of comfort and fashion.

In case you think I'm being rather flippant about hope, let me tell you about an Ethiopian I'll call David, who after many years of exile found refuge in Canada. He lives in a rooming house where he

occupies Room 7. As you step into his room you may quickly scan its contents: a bed, a couch, a chair, two dressers, a television set and a telephone.

One of the dressers holds several Bibles and devotional books and a picture of David's mother, set in a cheap, slightly too large frame from Zeller's, the \$3.65 price tag still stuck to the glass. David's main concern was to honour the woman who had worked so hard after his father died. The sons of his father's first wife had divided the cows and the property between them, forcing their stepmother to fend for herself and her four children.

A lonely exile

Since northern Ethiopia was too dangerous for a Tigrayan like David, he went to Sudan in the early 70s. His mother, who cried much when he left, was never to see her son again. She died about sixteen years later, at age 80 or 82, when David lived in Saudi Arabia.

During the course of his exile, David lived and worked in Sudan, Saudi Arabia, Egypt, Libya and Italy before he came to Canada. That may sound exciting to those who are contemplating travels, but David's life was difficult in these countries as he experienced discrimination, loneliness and poverty. His wife, who could not stand the poverty, left him.

The experiences have worn him down as he looks about 20 years older than he actually is.

David had asked me to come and help him fill out a sponsor sheet for a woman in Saudi Arabia he wants to marry. I was not very hopeful about the process, knowing how hard it is to sponsor relatives these days.

A great sinner

"Did you have a happy childhood?" I asked David during the course of the visit.

"Happy? I never happy," he answered with quiet determination.

"Not even when you were a child?"

"Not even when I was child." David told me about his life. There were a few bright spots here and there, he said, but for the main part he had known only hardship and trouble.

"I'm great sinner," said David. "I must be great sinner because the Lord punish me much," he added.

I remembered the conversation we had had some months earlier at our house when he had looked at our family picture. "You are holy man," he had told me then.

"Why do you say that?" I had asked him.

"You have five children. The Lord bless you. I no have children. My wife, she leave me when I lose job in Saudi Arabia. I'm sinner."

It was then that I began to realize how David's Coptic background had given him an Old Testament outlook on life. "We are all sinners," I had answered him. "But the Lord has forgiven us and he loves us."

David had smiled politely, but he knew better.

Forty-some years of deprivation and unfulfilled promises had left an indelible stamp on his evaluation of his state of grace.

The room he lives in does little to dispel that notion. It's a small dirty room with bare walls. The sparse furnishings have probably come from a thrift store. The halls and stairwell tend to be noisy and smelly. How can anyone consider this a sign of blessing?

'Always I pray'

But just at the point at which I became speechless after David told me he had never experienced happiness, he offered not so much an answer as a perspective which allows him to carry on. "Always I am hopeful," he said. "Never am I without hope," and his finger pointed upward. "I have many problems in my head but always there is peace in my heart. Always I pray to Jesus."

The words I was hearing had a strange ring of familiarity to them. It was as if I heard the writer of Hebrews 11:13 addressing me: "All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance."

David is not optimistic about his life. But he refuses to go under in despair. He clings tenaciously to things to come, whether that be a wife and perhaps children some day, or the coming of the Lord, I am not quite sure. I think it's both. Whatever it is, he is welcoming it from a distance.

A holy man

I felt greatly enriched as I visited David. With tears in my eyes I read John 6 with him — about Jesus being the bread of life. "Do not work for food that spoils, but for food that endures to eternal life.... This bread is my flesh," Jesus said.

We talked about being "blood" brothers because we eat the body and drink the blood of the Lord. Our souls united in prayer.

"Please remember me in your holy prayer," David said to me as I left. I'm not sure whether he meant that my prayers are holy and his are not or whether he considers all prayers sacramental, but I didn't argue the matter. For my part he's a greater saint than I am. Anyone who continues to be thankful to Jesus in the midst of so much adversity, even when he feels cursed rather than blessed, is far holier than I'll ever be. But I'll never convince him of that this side of Jordan.

My visit with David reminds me of someone's description of a candle burning in a dark cathedral. The flame hardly lights up the immediate surroundings, let alone the rest of the cathedral. But, no matter where you are in the sanctuary, you can see the flame. It has that mysterious power to penetrate the eerie gloom of a cavernous building.

Such is hope!

BW

Christian Courier

formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it — reports on significant happenings in the Christian community and the world, — expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective, — provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet; **General Manager:** Stan de Jong; **Associate Editor:** Marian Van Til; **Assistant Editor:** Robert VanderVennen; **Staff Journalist:** William Fledderus; **Circulation Manager:** Grace Bowman; **Accounting:** Corrie de Jong; **Advertising:** Suzanna Brasz; **Layout & Design:** Ingrid Torn (Cecilia van Wylick on maternity leave); **Proofreading:** Pamela Martin

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Published by Calvinist Contact Publishing Limited
4-261 Martindale Rd., St. Catharines, Ont.
L2W 1A1, Canada
Tel: (416) 682-8311 Fax: (416) 682-8313

Family / Letter



Marian den Boer

Like the Lilies



A story of Rachel and Leah

"This is not the fridge I agreed to buy," I said to the two delivery men as we three stood in the back of their truck examining a scratched and dented appliance.

There had been two of these refrigerators in the store. One was immaculate and the other looked like it had been in a fight with a lift truck. My husband, Marty, and I had agreed to buy the Rachel, but the store had sent the Leah. The delivery people knew all about Rachel — they had already delivered her somewhere else.

Now they were asking me to sign a form saying I would accept Leah, dents, scratches and all. I refused so they left with the damaged appliance. I immediately phoned the store.

"Do you have the fridge there?" the man wanted to know.

"No, I sent it back," I said. Did he think I was stupid?

"Well you should have taken it, then we could arrange something," he said in all seriousness.

I told him I didn't want a dented scratched appliance for the price of a perfectly good one. The man advised me to talk to Simon, who had sold us the fridge and who would be in on Wednesday.

Buyer beware

On Wednesday morning I called Simon. He listened to my woes, pleaded ignorance and innocence and asked, "What would you like us to do?"

"Give me the same model without dents."

On Wednesday afternoon Simon called me. He used his best salesman's voice, "Good

news, Mrs. den Boer. Well, it's good news for you. We can't get another refrigerator in that model, but we'll give you a \$50 discount on this one and we'll remove the dents and scratches."

According to Simon, a service person would come to my home with a replacement door panel and handle. This miracle worker would repair scratches with touch-up paint; and using a dent extractor he would pull out the dents. "It's a powerful suction cup," Simon explained. "Works wonders."

On Thursday, a repairman showed up. He looked at the fridge.

"I'll order a new handle for you and we can replace the door panel, but I can't do anything about those dents in the side," he said.

"What about your dent extractor?"

"A what?" he said.

"The salesman told me you had a tool that could pull out dents." I was beginning to feel a wee bit foolish.

The repairman tried very hard not to laugh. He pretended to be engrossed in the refrigerator as he regained his composure.

"You mean there is no such thing?" I asked sheepishly.

"Salesmen," he muttered. "They should go on service calls for a few years."

"Do they do this often?" I asked.

He nodded, "They want to sell refrigerators."

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

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Please explain

I notice that all of the letters to the editor in your December 4, 1992, issue are followed by written responses from the editor. Why not leave it to the readers to draw their own conclusions? I look forward to your response.

John A. Tamming
Meadow, Ont.

Response:

Over the years, we have had the policy not to respond to letters for the reason mentioned in your letter unless there is a serious misrepresentation in the letter or the letter writer asks us to respond, as you do. Of late, we seem to have gotten away from that policy a bit.

The December 4 issue is, indeed, not a very good example of our general policy.

Two letters criticized our coverage of the opening of a mosque and called into question our allegiance to

Christianity and to the Scripture. Why did I think that these letters required a response? Because I knew that with my report and editorial I had entered an unfamiliar and somewhat threatening area for our community, but also because some in our community are going through a phase of paranoia regarding orthodoxy. I did not think it responsible to leave the impression that we had become unfaithful, as the letter writers suggested.

The third letter conveyed the idea that we had said that 10th anniversaries are not a major achievement. That was not so and needed to be corrected.

In all three instances I judged the reputation of this paper to be at stake. I do not mind if people disagree with me, but I am jealous when it comes to the mission or the good name of our paper.

Editor

Hopes Clinton will not keep all his promises

I was surprised that the November 20 issue of *Christian Courier* talked about what to expect from President-elect Bill Clinton in almost purely economic terms: taxes, jobs, employee training, income redistribution, health insurance, etc. What about some of Clinton's other promises?

Bill Clinton has promised to push the Freedom of Choice Act through Congress, providing legislative grounding and government funding for abortion on demand throughout the entire pregnancy. This legislation will also remove such minor impediments as a 24-hour waiting period, consent of

parents or the baby's father, and counselling which gives information about fetal development and offers alternatives to abortion. Clinton has also promised to fill any future vacancies on the Supreme Court with judges who meet a litmus test of being pro-abortion.

In the sphere of education, Clinton supports the freedom of parents to use education vouchers at the school of their choice — as long as it is part of the public school monopoly. Clinton opposes using vouchers at private or parochial schools. Under Clinton, parents who want to choose a religious school are still on their own.

Clinton has also promised to integrate declared homosexuals into the armed forces, which in practice means forcing people to share living quarters with those who find them sexually attractive.

I am praying for Clinton, but I am certainly not praying that he will be able to keep all his promises.

David Feddes
Palos Heights, Ill.



Feature

Demons are as real as evil is (2)

What does the New Testament say about the devil?

Two weeks ago we saw that one will not find any references to Satan in the older sections of the Old Testament and that later sections contain only three references to him. Believers began to realize that God cannot be held responsible for evil. The inter-testamentary period developed a more elaborate demonology, however.

Klaas Runia (translated by
Bert Witvoet)

In the New Testament not all these thoughts [of the inter-testamentary period] are taken over. But there is a clear focus on the devil. The name "Satan" appears 36 times, and 37 times there is talk of the devil. The word "devil" comes from the Greek diabolos ("confuser" or "accuser"), which we encounter in one form or other in almost all West European languages. But also all sorts of

other terms are used: the tempter, the enemy, Beelzebub, the god of this age, the power of darkness, the dragon, the old serpent, etc.

From the Gospels we know that Jesus shares the belief in the existence of a personal Satan and his realm of devils. Jesus too believes that Satan and his followers rule over the nations. He rules in the hearts of those who do not want to follow Jesus. He is the great opponent who tempts Jesus

himself at the beginning of his messianic career and who continually works against him. But Jesus is the conqueror. Paul writes that Jesus on the cross has "disarmed the powers and authorities" and "has made a public spectacle of them" (Col. 2:15).

Deliver us

The New Testament calls on believers time and again to guard against and to resist the attacks or the temptations of the devil. Jesus teaches his disciples to pray: "Deliver us from the evil one" (Matt. 6:13). Paul writes to the believers in Ephesus: "Put on the full armour of God so that you can take your stand against the devil's schemes" (Ephesians 6:11). Ultimately this does not mean that we should look for a devil behind every tree, in a manner of speaking. Belief in the devil has at times taken on bizarre forms (especially during the Middle Ages) and has led to detestable forms of witch hunting. Today, too, it happens that people become too preoccupied with the devil.

Don't underestimate

Yet we should definitely not underestimate the devil and his supporters. I'm afraid that happens when we think that Satan

and his fellow demons are just culturally determined imaginings from a certain time period. That also happens when we see him only as a power (in structures, for example) and not as a personal "I".

On that point I am in agreement with the successor to Berkhof at the University of Leiden, Dr. A. van de Beek, who wants to take a route other than the one taken by his predecessor (and mentor). Van de Beek finds that there isn't



any reason not to believe in the real existence of angels and devils. He wrote this in the book in which he addresses the relation between suffering, guilt and God and to which he gave the pithy title *Why?*.

Evil stronger than people

Van de Beek starts out by admitting that the modern person has no experience of the presence of the devil. None of us has ever met the devil in a visible or tangible form. Yet even the modern person has certainly experienced evil as a power stronger than people themselves.

We have no difficulty accepting that all kinds of evil powers are at work in this world, powers that threaten people and at times hold them captive. Those evil powers can, for example, be certain ideologies or political systems. They could also be certain economic structures to which people are subjected, structures which sometimes force them to cooperate with evil. Such systems and structures are then in reality supra-personal. One could in that sense call them "demonic."

Of course we should not forget that at the same time these are structures and systems that are maintained by people! When we call these evil systems and structures "demonic" — and in so doing unmask them — "we should," says van de Beek, "not stop at the mask of the structure but see in those structures the people that make them: they are the devil."

We also encounter this in the Bible. At a certain point Jesus calls Peter, who wants to keep him from the path of suffering, a Satan; and the evangelist John says that just before the Last Supper "the devil" entered Judas. It's people who are responsible! Under no cir-

cumstances should we use the devil to deflect guilt from us.

Yet it's a moot point, according to van de Beek, whether we have said all that needs to be said when we signal the presence of people in and behind the structures. He points to the demonic character of Hitler's Germany. When we think of that we can really only conclude that we people of the 20th century are ruled by powers that destroy our lives.

And those powers are not just neutral powers [*onzijdige machten*] can also mean "powers that are neuter, without gender", ed.], but they clearly possess a personal character. And thus we too, like the believers in the New Testament — or more yet, like Jesus — end up with a personal devil and his realm of demons. They are as real as evil in the world is real.

No inkwell, but...

Van de Beek adds to this immediately, "I do not plead for an overburdening belief in the devil or for demons behind every tree or possibly in every fellow human being. But we must certainly take Satan into account as a power who attacks the Kingdom of God and who with a personal will leads people astray. We must certainly keep in mind that demons roam in our existence, not only in the dark but also in the afternoon as an angel of light. We don't have to throw an inkwell at the devil, as Luther did, but it benefits us not to ignore his existence. The only ones who benefit from our ignoring them are the demonic powers themselves."

These words sound like wise words to me.

Klaas Runia is the editor of Centraal Weekblad, a Christian weekly in the Netherlands.

BIBLE CURRICULUM PROJECT

The Canadian Curriculum Council has approved a project to write two **Teacher Guides** for a high-school Bible program, one in Old Testament studies, one in New Testament studies.

The **Teacher Guides** will:

- follow an approved content outline;
- provide for an inductive study of the Bible itself;
- include the use of a range of student resources;
- provide student handouts;
- develop a variety of learning strategies for various learning styles.

Timeline: A contract will be signed in February. The project is expected to take the equivalent of one-half year full-time and is to be completed during the 1993-1994 school year.

Remuneration: This will depend on the writer's qualifications.

We invite applications from interested teachers and writers. Deadline for applications: **January 29, 1993.**

For further details, please contact:

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Contingent on availability of funding from the Canadian Curriculum Education Foundation.

Music/Cinema

Schnitger orgel: Christiaan Teeuwsen

*Sosta Record Company,
Scherpenzeel, the Netherlands.
Distributed to record stores in
Canada by EBS. Also available
from Redeemer College.*

This recording is unapologetically aimed at a specific audience: organ music lovers, and then more particularly, lovers of North German organ music of the late 17th/early 18th centuries. If you are one of the former but think you know nothing of the latter, never fear. There are chorale tunes here that you'll recognize, and also some exciting preludes and fugues.

Chris ("Christiaan") Teeuwsen, 35, is a native of St. Catharines, Ont. He graduated from Dordt College, Sioux Center, Iowa, and then attended the University of Iowa for both his masters and doctoral studies. During those post-graduate years he also went to the Netherlands, studying under early Baroque expert Klaas Bolt (who died in 1990).

Sounds of the 18th century Lowlands

Under Bolt's influence Teeuwsen came to see the importance of playing the "right music on the right organs," and with appropriate registration (choice of stops) and performance technique. Thus, to obtain the most authentic performance you would play Handel organ concertos, for example, on an 18th century English organ or something close to it, choosing only stops similar to those available to Handel. Or you would play pre-Bach, North German organ music — like that on this recording — on an instrument from that time and place, or something capable of those kinds of sounds, and you would articulate the music (connect and detach notes) as its composers would have.

It is that attention to historical detail, along with an impressive technique, which makes this recording a treat. Teeuwsen is obviously not a slave to history for its own sake. These are careful renderings which enliven the music and reveal nuances that are lost when performed on large Romantic or modern instruments.

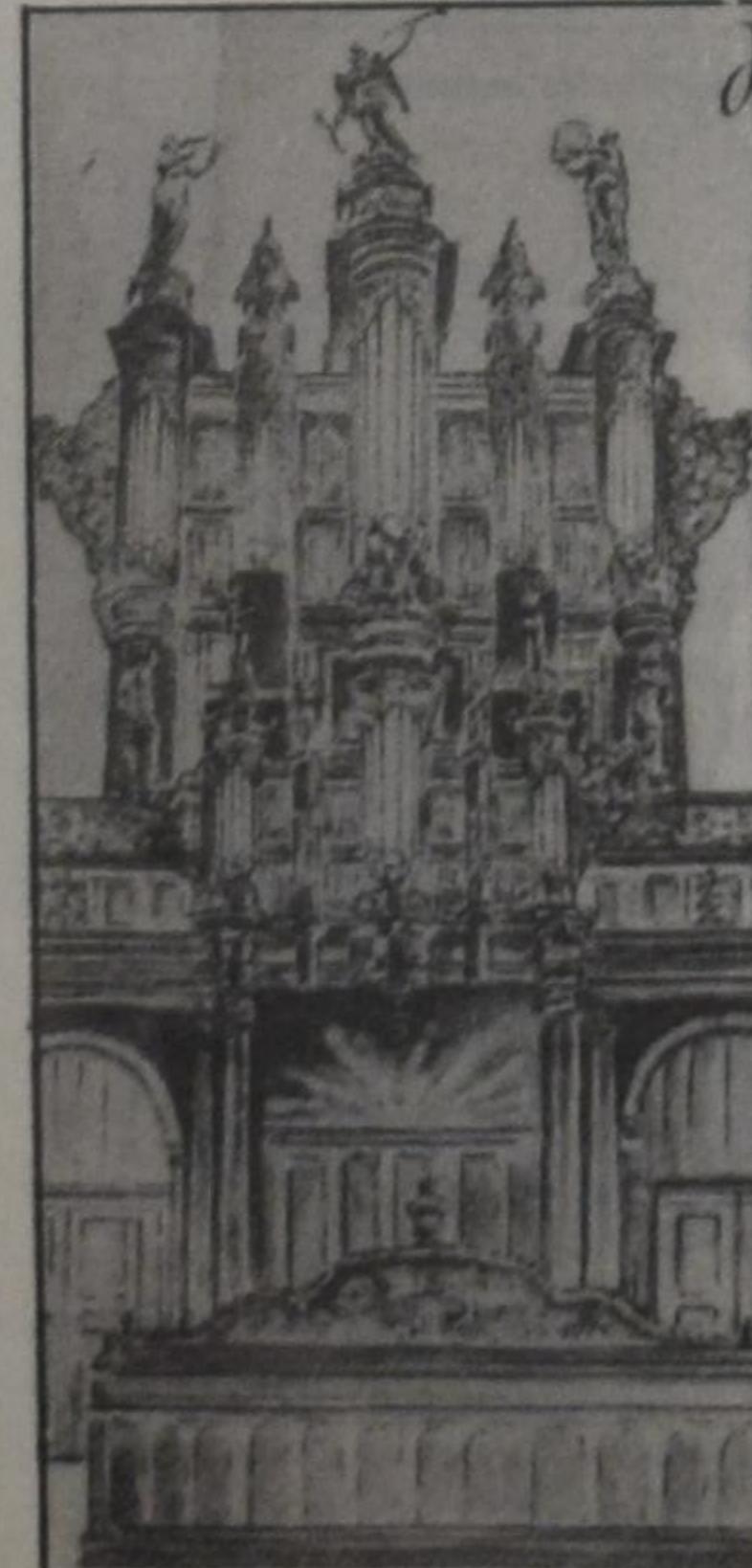
Teeuwsen made this record-

ing in August 1991 on the Schnitger organ built in 1702 for Groningen's Academy Church. In 1815-16 the organ was transferred to the Aa Kerk by one Johann Wilhelm Timpe. Timpe added a Bovenwerk (another manual or keyboard) to the two-manual organ, but beyond that did not tamper with Schnitger's work. This is virtually the only organ left in the Netherlands from which one can still hear original "Schnitger sounds," as Teeuwsen calls them: bright and clear without sacrificing warmth.

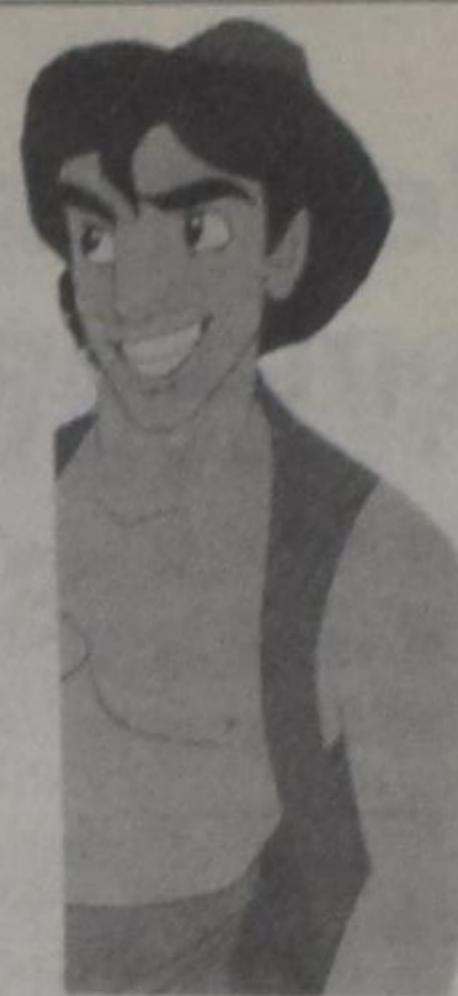
When restoration of the Aa Kerk began in 1977, the organ interior was dismantled and stored nearby in the choir of the Martini Kerk. In 1989-90 it was reinstalled in the Aa Kerk by the Reil company of Heerde without being restored. (Reil, not incidentally, built the organ Teeuwsen plays at Redeemer College, Ancaster, Ont., where he teaches). Painstaking restoration work on the Schnitger organ will begin soon, but only after it is decided exactly how to do that so that those "Schnitger sounds" can be preserved.

Because the original organ had only two manuals, Teeuwsen uses only those two to perform this music written during Schnitger's lifetime. The organ is not large but Teeuwsen's inventive registrations provide plenty of variety.

This recording contains two preludes and fugues by Bohm (one in C major, and one in G

**Aladdin**

*Rated Family
Directed by John Musker and Ron Clements
Eric Goldberg, supervising animator
Produced by Walt Disney*



feisty princess, Jasmine.

Aladdin is an animated musical comedy. Alan Menken's music is quite adequate. But it doesn't compare to his excellent work in *Beauty and the Beast* or *The Little Mermaid*.

Williams carries it

But the comedy is another matter. It makes both children and adults laugh out loud (especially adults), thanks to actor/comedian/impersonator extraordinaire Robin Williams.

Williams provides the voice for the Genie, and once he and the Genie are let out of the bottle, the film takes off.

Children will love the Genie's quick changes for their own sakes. Adults will appreciate these quick-witted metamorphoses for their references to well-known social types, personages and actors.

The Genie "as is" is bright blue, smoke-cloud shaped, with sunny yellow eyes and lips, and a face which is a delightful caricature of Williams' own. But the amorphous Genie can just as well be (momentarily) Pinocchio, Jack Nicholson,

William F. Buckley, a string of dancing cheerleaders, a prissy fashion coordinator, a marching band or a host of others.

None of these were in the script; they're instant, brilliantly inventive products of William's imagination. The wonder is that the animators could keep up, producing lively figures which accurately and humorously depict William's astonishing, funny improvisations. The only trouble is that next to the Genie, Aladdin becomes rather ordinary.

The story is a fairly typical children's tale with a moral: it emphasizes being unselfish, telling the truth, and being who you are rather than pretending to be someone or something you're not. Unlike *Home Alone 2: Lost in New York*, a current "children's" hit which doesn't deserve to be a hit, and which purports to be suitable for young viewers but isn't, this animated feature is suitable for the whole family.

**We wish you a very
Merry Christmas
and the best of
everything in 1993.**



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Church, Marian Van Til, page editor

Westminster Assembly to be commemorated

GREENVILLE, S.C. (WACC) — A great service of thanksgiving in London's Westminster Abbey will launch a conference celebrating the 350th anniversary of the convening of the Westminster Assembly, which produced great documents of the Christian faith. The conference, sponsored by the North American Presbyterian and Reformed Council (NAPARC), will take place in London, Sept. 23-25, 1993.

The continuing importance of the Westminster Assembly's work to Reformed Christian faith and practice will be emphasized at the conference through speeches, sermons, music and drama. A dozen influential advocates of the Reformed faith will lead the worshipful three-day celebration.

The Very Rev. Michael Mayne, dean of Westminster Abbey, has expressed pleasure over NAPARC's move to commemorate the anniversary. He and Adm. Kenneth Snow, receiver general (senior administrator) of the Abbey, are working in cooperation with a NAPARC committee chaired by Charles H. Carlisle of Due West, South Carolina, in coordinating plans for the con-

ference.

There are plans to observe the anniversary in North American churches, presbyteries, synods and seminaries. But the key event will be in London, where three and a half centuries ago the Westminster Assembly crafted documents which have profoundly shaped the theology and life of Presbyterian and Reformed churches.

Attempt at unity

The famous assembly was constituted in 1643 by action of what has become known as the Long Parliament of England. Parliament, reluctantly summoned by King Charles I who had ruled without it for 11 years, had a long list of grievances against the king. Many of the grievances were linked to the protracted and bloody power struggles between the crown, Catholicism, the Anglican Church and Lutheran and Calvinist reformers.

The Westminster Assembly, a body of "learned and godly divines and others, to be consulted with by the Parliament," was pulled together to devise creeds and covenants for a national church, to provide an organization for accrediting and installing ministers throughout

England and to create a unifying Calvinist confession which would engage the hearts and minds of the nation.

Political developments kept the Westminster Assembly from reaching its immediate goals. But the assembly's lasting achievements — the Westminster Confession of Faith, completed in 1647, and the Shorter and Larger Catechisms which followed — have been much greater import. It produced the greatest and

most complete confession of Reformed Protestantism which, together with its catechisms, are enduring tools for training new generations in historical Christianity.

NAPARC, an association of six U.S. denominations, authorized the conference at its annual meeting in November 1991. Members of NAPARC are: the Associate Reformed Presbyterian Church, Christian Reformed Church, Korean American Presbyterian Church,

Orthodox Presbyterian Church, Presbyterian Church in America and Reformed Presbyterian Church of North America.

The conference will be followed by a NAPARC-sponsored tour of England and Scotland with emphasis on sites of historic interest to persons of Presbyterian and Reformed heritage.



Bangladeshi child slaves found, ministry calls for help to end child-trafficking

BOMBAY, India (EP) — Bombay police, following a tip, raided a derelict property in the city and found 25 Bangladeshi children hidden away, according to *Evangelism Today*. They were just a few of many children caught in a child-trafficking ring, where children are sold to camel stables or as slaves. Some 100,000 children are involved

in "slave-type" work throughout India, involving children between the ages of 3 and 15.

"Petrified tiny children are strapped to the hindquarters or under-bellies of camels and their frantic screams cause the camels to run faster. Many children are injured and some even killed in this sordid sport — but the camel races are a

lucrative gambling business involving millions of dollars," reported Ron Newby of Global Care, an international children's charity.

Newby was able to arrange the repatriation of the Bangladeshi children. In Dhaka, Friends of Bangladesh, another children's charity, has been awarded legal custody of the children.

On his return to his home base in the United Kingdom, Newby said, "International efforts must be made by governments to stop this wicked business of child-trafficking, which is on the increase."

The U.S.-based Action International Ministries (AIM) reports that there are some 100 million street children in the world. AIM says there are 1,900,000 underprivileged and street children in Mexico City, including 240,000 who are abandoned. In Manila, 50,000 to 70,000 children are on the streets, with 15,000 child prostitutes.

AIM also stated that there are 50 million children who are working in "slave-type" labour in unsafe and unhealthy conditions around the world.

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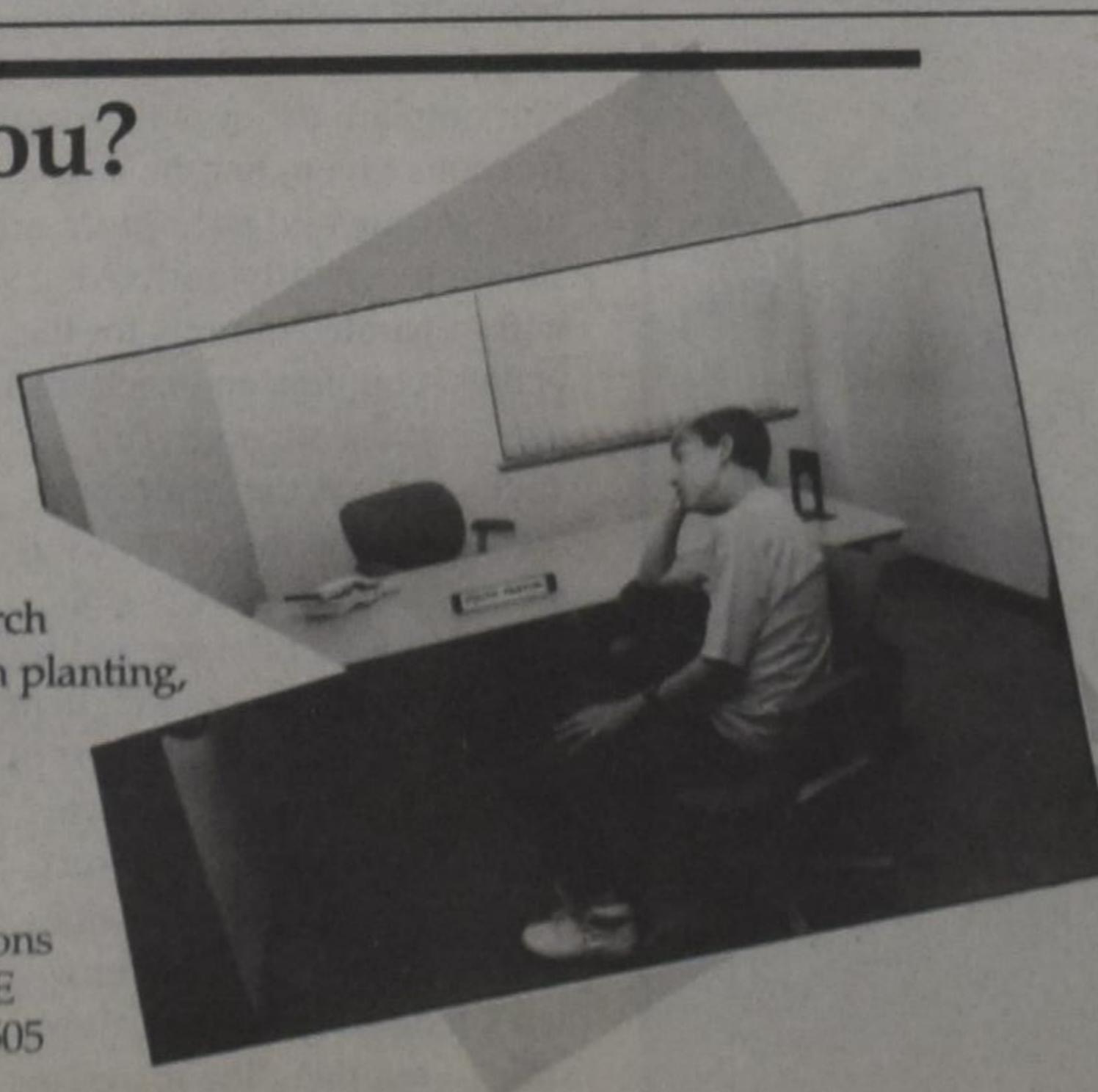
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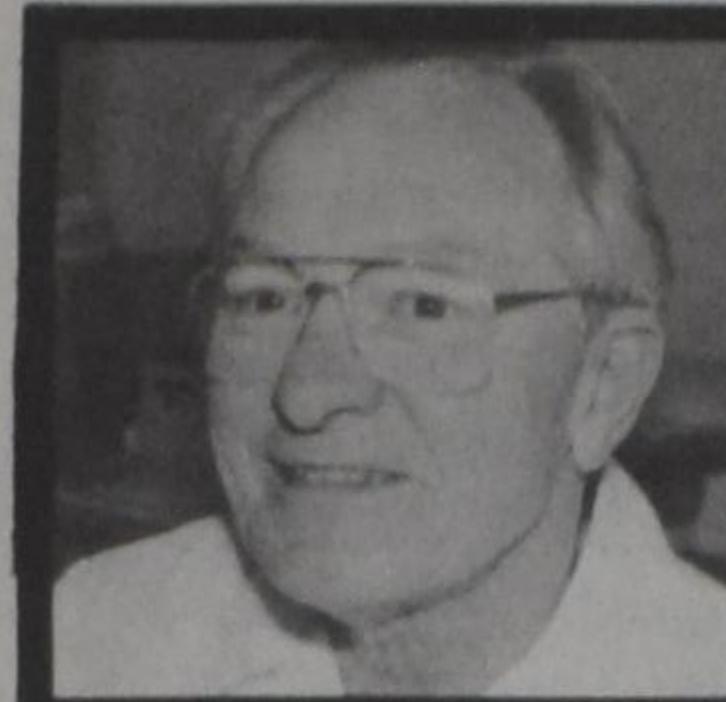


Reformed Bible College: sending graduates into ministry careers for 52 years

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Andrew Kuyvenhoven

The redemption of Jerusalem

Most Israelites were not looking for the Messiah when Jesus was born in Bethlehem. But the evangelist Luke tells us about a small group of saints who were anxious for his coming.

Best-known among these watchers was Simeon. God had told him that "he would not die before he had seen the Lord's Christ." Yet the Bible does not say that Simeon was waiting for the Messiah. But, "he was waiting for the consolation of Israel" (Luke 2: 25). Apparently the two are the same thing: the revelation of the Messiah is the day of the consolation of Israel.

Simeon is the main figure representing the remnant of Israel. In his swan-song ("Now dismiss your servant in peace, for my eyes have seen your salvation") Simeon represents believing Israel. The song should not be understood merely as an expression of relief by an old man who may finally die because he has seen the Saviour. Rather, it is the guard, the watchman, who requests his master to dismiss him from duty now that the night has ended and the day has come.

Another watch waiting and hoping

Anna the prophetess is another one of the remnant of Israel, an elderly saint ("she was very old"; Luke 2:36) who did not give up on God's promises.

Note that she was "of the tribe of Asher." That's one of the "lost tribes" as far as we know. Mormons and British Israelites spin fantastic stories about lost tribes. But on this day, when the Messiah comes to the temple, God reads the roll call of the remnant of Israel. And Anna of the tribe of Asher is counted in. Through Anna the tribe of Asher greets the Messiah.

Anna "spoke about the child to all who were looking forward to the redemption of Jerusalem" (Luke 2: 38). Here is a whole group of people who persist in prayer and trust the promise.

The "redemption of Jerusalem" and the "consolation of Israel" are the same thing. The ex-

pressions come from Isaiah 52. In this prophetic vision God leads the exiles back to the city of Jerusalem. Messengers run ahead of the returning crowd: "How beautiful upon the mountains are the feet of those who bring good news ..." (v. 7). And the prophet tells Jerusalem to start the celebrations: "Burst into songs of joy together, you ruins of Jerusalem, for the Lord has comforted his people, he has redeemed Jerusalem" (v. 9).

Hope of Israel

Notice that this restoration of Jerusalem is the hope of the remnant of Israel in the Gospel of Luke. Simeon was "waiting for the consolation of Israel"; Anna speaks to a group who "were looking forward to the redemption of Jerusalem." Joseph of Arimathea also belongs to the remnant: "He was waiting for the kingdom of God" (Luke 23: 51). And Cleopas — one of two disciples walking on the road to Emmaus — says with a sigh, "We had hoped that he (Jesus) was the one who was going to redeem Israel" (Luke 24: 21).

The New Testament decides how the prophecies of the Old Testament must be interpreted. The coming of the Messiah heralds the "consolation of Israel" which is the same as "the redemption of Jerusalem" because the city stands for the people. The city will be rebuilt when the Messiah has gathered the people.

The prophecy of Isaiah 52 about the redemption of Jerusalem and the consolation of Israel became reality when the believing remnant welcomed the Lord's Christ (Luke 2). When the work of the Messiah is complete, a new and glorious Jerusalem will be the eternal city or the everlasting bride. For the city stands for the people and the people are the city. The restored Israel is no longer ethnically one but spiritually one. For as Simeon said, the Messiah is "a light for revelation to the Gentiles and for glory to (the) people of Israel" (Luke 2: 32).

Andrew Kuyvenhoven, a retired pastor of the Christian Reformed Church, now lives in Grand Rapids, Mich.

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Feature

Cash or cheque?

Two views of God's grace

Traditional lines of debate would have us believe that we must choose free will or predestination. Both of these positions have plenty of scriptural support. So which, then, do we choose?

by Lynn Bergsma Friesen

I grew up in a Christian Reformed Church, with roots in the Reformed Church in Holland that go way back on both my parents' sides. So even though I am a member of a Mennonite church, study and work at a Mennonite institution, and embrace much that this tradition embodies, a large part of me is still "Reformed."

On Reformation Sunday, my home church remembers the great watershed in church history in which the ordinary person gained access to the marvellous word of God, and in which the abuses of the church were finally recognized.

My Mennonite congregation might re-tell a story of the many Anabaptist women and men who died for their faith at the hands of those who refused to return to the church exemplified in the New Testament, and to the pacifism modelled by Christ.

Two traditions, two stories. Stories of our traditions are important — they form our consciousness, they tell us who we are. My contention, however, is that each of these stories by itself is not good enough. We need both.

The two stories can be found in two men of the 16th century who voiced competing ideas — Balthasar Hubmaier, an Anabaptist who defended many of the beliefs that define Mennonites today, and John Calvin, whose book, *The Institutes of the Christian Religion*, defined the foundation of the Reformed church.

The competing ideas were free will (a long-standing tenet of Anabaptism) and predestination (a doctrine no good Reformed Calvinist would dare dispute). I propose to weave

together these two crucial stories because together they bring us closer to understanding the mystery of grace.

Friendly theological battle

Not long after Ken, my husband, and I met, I took him home to meet the folks. Mom and Dad knew Ken was a Mennonite, and to my embarrassment, it didn't take long for Dad to engage Ken in a friendly theological battle over free will versus predestination.

Not surprisingly, the discussion moved into a deadlock fairly quickly. In an attempt to gain the advantage, Ken professed a well-worn defence of free will that still allows for God taking the initiative in the salvation process.

"God," said Ken, "gave me a cheque, but it's up to me to cash it."

"God," my Calvinist Dad shot back, "gave me cash".

Ken and my Dad still laugh over the incident, but it characterizes the heart of at least one part of the debate between Anabaptists and Calvinists. What exactly is our role in the salvation process?

Does God give us a cheque that requires our decision and effort to cash it, or are we so incapable of any action that it is necessary for God simply to hand us the cash?

John Calvin's tireless argument for the "cash" theory is best seen in his notion of predestination — the belief that God elects or chooses some to eternal life and others to eternal death. Calvin believed this not because he was cruel or a fatalist or because he liked the idea.

Calvin believed this, first of all, because he thought there

was unavoidable scriptural support for it. One example is Romans 9 where Rebecca is told, before her twins Jacob and Esau are born, that the older will serve the younger, not because of anything they will do, but "in order that God's purpose in election might stand: not by works but by him who calls."

The passage continues, "Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants

Why, asked Calvin, when the gospel is preached, doesn't everyone accept it?

The Anabaptist answer that humans are free to choose or reject God's grace was inconceivable to Calvin for a number of reasons. He believed firmly that God was sovereign, or supreme, and it made no sense to him that mere human beings could mess up God's salvation process simply by saying no.

In addition, the gift of grace was so amazing to Calvin that, in his opinion, it would be impossible, even if we had free will, to reject that grace.

For Calvin, then, predestination incorporated the idea that salvation comes to us through an irresistible offer of grace: our salvation is completely separate from anything we are

daily basis.

The story of Balthasar Hubmaier can be seen as the theological opposite of Calvin's. Hubmaier had a complaint: despite all the preaching by the Reformers, people seemed able to grasp only two things — that they are saved by faith, and that they can do nothing good since it is God alone who creates in them the ability to do good works.

This, felt Hubmaier, left no reason for Christians to try to live a disciplined Christian life. The only solution for him was to believe that people do indeed have free will. God offers grace to us in Christ and it is up to us to accept that grace, and then live a life that clearly reflects that choice.

Once our souls have been "awakened" by Christ, we can freely choose to do good; we also have the ability to reject evil.

Hubmaier had lots of scriptural support for his position. The Bible has many passages which portray God as offering his people a choice, and pleading with them to choose life, to walk in his ways. A God who sets goals for his people while knowing they remain bound in chains was ludicrous to Hubmaier. God wants us to do good and has provided the means for us to do



Lynn and Ken: two traditions

Photo: courtesy B.Bergsma

to harden."

Another example is that God chose the Israelite nation over other nations, and individuals within Israel itself.

Explained thorny problems

A second reason why Calvin believed in the doctrine of predestination was that it explained some thorny problems.

able or not able to do. We are not righteous because in Christ we are able to choose good and reject evil, but because God attributes Christ's righteousness to us.

For Calvin, this view also made sense of his keen awareness that although sin may have lost its dominion over believers, it still dwells within them, to be encountered on a

so.

Traditional lines of debate would have us believe that we must choose one story over the other. We must believe in free will or predestination.

Some would argue that Calvin and Hubmaier were ultimately arguing over competing views of grace. In Calvin's view, the Christian remains a sinner even while jus-

tified; spiritual wholeness is not possible in this life.

For Hubmaier, grace effects an actual change in the believer, renewing the divine image within the individual.

In other words, in

ill, needing the promise of future healing. We can't do it on our own; we need amazing grace.

We need a God who offers us cash, because we're too impoverished even to have a bank

were as clearcut as theological debates make them out to be.

Hubmaier couldn't altogether avoid the idea of predestination, acknowledging what he called "God's hidden will." And Calvin did not buy the idea that predestination gave Christians an excuse for being lazy because they were going to heaven anyhow. He firmly believed that Christians ought to live a life of holiness.

Hymns express broader view

It is my sense that Christians in both traditions have long sensed the need for a broader view of grace. Look at our hymns.

True, at a Mennonite church we sing with Felix Manz: "Christ bids us, none compelling, to his glorious throne. They only who are willing Christ as Lord to own, They are assured of heaven, who will right faith pursue with hearts made pure do penance, sealed

in baptism true."

At a Christian Reformed church we sing: "My Lord, I did not choose you, for that could never be; My heart

he moved my soul to seek him seeking me." These hymns have found their way into both hymnbooks because they express truth for us.

For me, the stories of Hubmaier and Calvin crystallize a paradox, a tension. They are two parts to a great mystery: the mystery of God's grace. My prayer is that we will find a way to incorporate the wholeness of that mystery into our views of God, and into our lives together as Christians.

Menno Simons

(1496-1561)
Anabaptist leader who emphasized human freedom to choose or reject God's grace.



John Calvin

(1509-1564)
Genevan reformer who stressed human inability to choose or reject God's grace.



Hubmaier's view the believer could achieve a greater perfection in this life than Calvin's view was willing or able to allow.

Both of these positions have plenty of scriptural support. So which, then, do we choose? My belief, emerging from my studies of both these men, is that the dispute is essentially irresolvable. And it is irresolvable because we cannot do without either perspective.

We are all aware that the most committed Christian can sin grievously. There are many times that I resonate with Paul when he says, "For I have the desire to do good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do — this I keep on doing" (Romans 7: 18-19).

Need amazing grace

It seems as though we are indeed people who are still half

account where we could cash a cheque if we had one.

On the other hand, we all know Christians who use the notion that they remain sinners as an excuse to continue in their actions. "I'm only human" is fairly useful when we get into habits of neglecting our friends, disappointing our spouses and families, and being content with less than ideal situations around us.

It seems as though we need a God who demands that we be transformed by the renewing of our minds, a God who judges a tree by its fruit, who tells us that being children of Abraham is not good enough.

We need a God who offers us a cheque and demands to know what we will do with it.

We encounter both kinds of Christians in our churches. We encounter both kinds of Christians in ourselves. We need both views of grace. In fact, not even Calvin and Hubmaier

**"God," said Ken,
"gave me a cheque,
but it's up to
me to cash it."
"God," my
Calvinist Dad shot
back, "gave me
cash."**

would still refuse you, had you not chosen me."

But many of our hymns in both churches walk a fine line between the two views of grace with poetic beauty: "I sought the Lord, and afterward I knew

Lynn Bergsma Friesen is a student in the Master of Theological Studies program at Conrad Grebel College and a member of Rockway Mennonite Church in Kitchener, Ont. Reprinted with permission from the Mennonite Reporter.

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
4FM, Stratford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1430
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230			
Summerland-CKSP	8:30am	1450			
Vancouver-CJVB	9:00am	1470			
Vernon-CJIB	9:30pm	940			
ONTARIO			ONTARIO		
Brooks-CKBR	8:00 am	1340	Ajax-CHOO	9:30am	1390
Edmonton-CHQT	7:30am	880	Atikokan-CFAK	10:30am	1240
Edson-CJYR	10:00am	970	Burlington-CING(fm)	7:00pm	107.9
Ft. McMurray-CJOK	9:00am	1230	Chatham-CFCO	9:30pm	630
St. Albert-CHMG	7:00 am	1200	Guelph-CJOY	9:00pm	1460
Taber-CKTA	8:00am	1570	Hamilton-CHAM	7:30am	820
MANITOBA			Kapuskasing-CKAP	9:00am	580
Altona-CFAM	9:30am	950	Kingston-CFMK	10:00am	96.3
Steinbach-CHSM	9:30am	1250	Newmarket-CKAN	8:00am	1480
Winnipeg-CKJS	9:15am	810	Oshawa-CKAR	8:00 am	1350
NEW BRUNSWICK			Owen Sound-CFOS	10:30am	560
Fredericton-CFN	6:30am	550	Pembroke-CHRO		
Newcastle-CFAN	9:00am	790	(Sat.)	6:30pm	1350
Saint John-CHSJ	9:00am	700	Pembroke-CHRO	10:00am	1350
PRINCE EDWARD ISLAND			Slt. Ste. Marie-CFY	10:00am	1050
Charlottetown-CFCY	7:00am	630	St. Catharines-CKTB	7:30 pm	610
QUEBEC			Sarnia-CHOK	7:30 am	1070
Montreal-CFQR(fm)	7:30am	92.5	Stratford-CJCS	8:45am	1240
			Windsor-CKLW	9:00am	800
			Wingham-CKNX	10:30am	920
			Woodstock-CKDK(fm)	8:00am	102.3
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Environment/Comment

Volunteers address environment in Ontario

KITCHENER, Ont. (MCC) — A year ago when Mennonite Central Committee (MCC) Ontario invited students to a consultation about the environment, the message from the students was clear: "Talking about the environment is important, but we want to do something about it!"

MCC Ontario got the message. The result was a 14-week program this past summer which found five volunteers cleaning streams, doing land-use and water quality studies, community education and environmental audits in the Kitchener/Waterloo area, together with living in community and studying the theological basis for environmental action.

The program was called SALT-E (Serving and Learning Together, with the "E" standing for environment). Three of the participants were Mennonites, one was Lutheran, and one Christian Reformed (Brent Faber of Kitchener, Ont.).

The group chose the theme of "restoration" for the program, which found them helping to restore and rehabilitate portions of an urban stream which had been seriously degraded by development and negligence. The group cleared debris, built retaining walls to prevent erosion and did community education in the neighbourhoods near the stream.

'Scary' but beneficial

The group also carried out a land use and water quality study of a stream watershed in the Wellesley area, just west of Kitchener. This included talk-

ing with area farmers who owned land through which the stream ran. This proved to be an intimidating task, as many of the farmers were Old Order Mennonites who had been on the same land for generations. "It was scary," says Karen Buschert, a member of Preston Mennonite Church in Cambridge, Ont. "Who were we, naive young university students, to be telling these people about the poor quality of the creek, and how they could change their practices to improve it?" Nevertheless, the group felt that the interactions were beneficial.

The group also performed environmental audits at the MCC and SELFHELP Crafts offices and several Mennonite churches in the Kitchener/Waterloo area.

The community aspect of the SALT-E program proved to be the most challenging and rewarding aspect of the program for the group. According to Chris Hiller, a member of Zion Lutheran Church, Stratford, Ont., who acted as the team facilitator, the demands of living and working together so intensely revealed "the clear link between personal relationships and the way we view the environment. We came together to deal with environmental concerns, but we soon realized that we couldn't do anything of value until our own relationships within the community were in order."

The program, which was judged to be a success, will be reviewed by MCC Ontario to see if it will be offered again next summer.

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Daily-bread economics

Bert Hielema



Cancer and the economy

Cancer: can it be beaten?

Consider the chilling statistics: cancer now strikes one in three persons and kills one in four in Canada, the U.S. and most Western industrialized countries. Compare this with the situation 40 years ago when the mortality rate was one in five.

Despite billions poured into cancer research, the incidence of cancer has escalated to epidemic proportions, increasing by 20 percent in the last decades. Those over the age of 55 (me included) are especially vulnerable: some 75 percent of all cancers develop in that age group.

It is now becoming plain that many of the "cures" or "prevention" programs promoted by cancer institutes may actually be causing cancer. A recent lead article in the *Globe and Mail* exposes how "breast X-rays fail to reduce death toll." It is estimated that a woman having one mammogram per year for ten years before the age of 50 would have a 20 percent excess risk of contracting breast cancer due to the radiation exposure. It seems now that the main beneficiaries of these preventive measures are the equipment manufacturers, the radiologists and the technicians.

Environmental pollution down-played

You better believe it: cancer care is big business. It provides employment to thousands, and cancer drug sales run into billions of dollars. Cancer institutes have a fixation with diagnosis, treatment and research into new drugs and other institutional cures. On the boards of these prestigious bodies are directors of the oil, steel and other large corporations, making it difficult to discuss their hazardous output. Such conflicts of interests explain to a large extent why treatment, not prevention, has been and still is the cancer establishment's overwhelming priority. This also explains why the cancer institutes, both in Canada and the U.S., assert that diet and smoking, alcohol and sunlight cause 96 percent of all cancers. However, more recent studies indicate that environmental pollution has become a major fac-

tor, causing as much as 40 percent of all cancers. The cancer rate is disproportionately high among those living near industrial plants, chemical works and nuclear installations. Not surprisingly, the rate of cancer in children of workers who handle chemical cancer-causing materials has increased sharply: the risks of childhood leukemia are up to five times higher if there is parental exposure to spray paints, dyes or pigments during pregnancy.

This explains why in recent decades the occurrence of lung cancer in non-smokers has more than doubled. Pesticides are now also seen as a major source of cancer deaths, making commercially grown apples, tomatoes and potatoes potentially dangerous foods. A recent report by the U.S. Environmental Protection Agency reveals that pesticide residues present in food, including cancer-causing elements (carcinogens) may exceed published standards by a factor of more than 10,000.

Can it be beaten?

Cancer will not be beaten if we continue on the present track, concentrating on cure rather than prevention.

We now know that although smoking and an unhealthy (mainly meat) diet are major cancer causes, increasingly, chemical and physical carcinogens in our air, water and food, as well as in our working places, are causing cancers at an alarming rate.

Cancer can be beaten only if a total re-alignment of the economy takes place, away from corporate and individual self-interest and short-term gain. It requires an economy which has in mind the enhancement of conditions for humans and animals, with clean air, pure water and sound soil. If this does not occur, the cancer epidemic will expand even more.

And my wife and me? We mainly eat home-grown, organic produce, drink lots of (pure) well water and use Vitamin C and E daily.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Reflexions

Sport is dramatic athletic 'tragedy'

I watched my daughter play recently at an elementary school volleyball tournament. My college coaching/teaching inclines me to measure what I observe. I noticed that 15.97 percent of the serves did not make it over and that 45.57 percent of the serve receives failed. If I were an elementary school coach I would spend a lot of time on these, particularly the latter.

The players knew the importance of these things and each serve was preceded by a chorus of encouragement. When points were won, and even more so when games were won, the mostly young audience responded with screeches of

delight (I must confess to having had a slight headache at the end of the day.)

The losing team took a deep breath, received a word of encouragement from its coaches, and the players were off — talking, kidding, playing outside....

With my statistics I had begun to move the drama of this game experience to an *athletic* one.

I watched a high school basketball tournament the other day. The screeches of delight decreased, words and cheers of encouragement were there, but the tension was higher, and at the final buzzer one team was sure to be ecstatic (less so than the elementary school athletes).

John Byl

Jeu, a French academic, notes that sport is "dramatization of a conflict" and that the "aesthetic of sport is tragedy; it is the staging of violence and death." To this he adds, that unlike religion "one's soul can be saved only at the expense of the other's." There is a winner and a loser; one side is saved, the other is lost; and especially if the game is close, it is drama.

The drama is enhanced by being in on the action: Smelling the rain-soaked grass, listening to the clatter of equipment or skates cutting the ice, putting your arms around a sweaty player. (Some of the drama is lost in delays, advertisements on television and the

accompanying advertising time-outs on the field of play.) There is nothing like an end-to-end hockey game that continues for several minutes with great plays and ultimately a game-winning save by the goalie; or a rally in volleyball, tennis, badminton, or squash that seems to go on forever (death is nigh, but the game is saved; play goes on until death appears again, only to find that it is once again pulled out of the hat, and play and life continue).

The continuity, intensity, control, emotion, skill, drama, and tragedy increase as one moves from play to athletics, from elementary school to

professional athletics. And like a well-rehearsed emotional tragedy enacted on the stage, the actors need to debrief following a play production.

While the actors need to become themselves again, the athletes' games are played as themselves, and moving off centre court is consequently more difficult.

In athletics, when the game is over, the game is over. After tasting with intensity a good gift of the Lord, it is time to continue life with differing intensities, enjoying and caring for the other gifts God has given.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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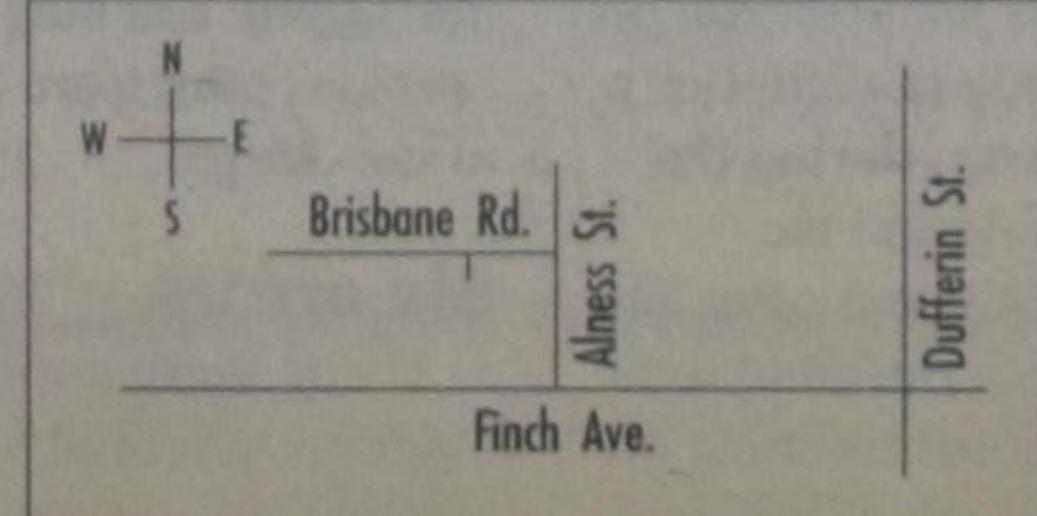
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Unity must be visible

Catholicity and Secession: A Dilemma? by Paul G. Schrottenboer, ed. Kampen, the Neth.: Kok, 1992. ISBN 90-242-6112-0. Paper, 211 pp. Reviewed by Adrian-A. Helleman.

This is a very timely book, following on the heels of the recent work by Henry Zwaanstra, *Catholicity and Secession: A Study of Ecumenicity in the Christian Reformed Church*. Schrottenboer's book aims, in the words of the editor, "to reexamine the evangelical Reformed heritage of the right and necessity of secession in light of the oneness of the people of God, and to spur our churches on to accept their calling to manifest clearly their membership in the one church of Christ in the unity of the true faith."

The contributors include conservative Reformed scholars from four countries: S.H. Widjapranawa from Indonesia; Klaas Runia, Willem van't Spijker and Henk B. Weijland from the Netherlands; Willie D. Jonker, Fika van Rensburg and Bouke Spoelstra from South Africa; and Richard C. Gamble, John H. Kromminga, Paul G. Schrottenboer, John Van Dyk and Henry Zwaanstra from the U.S.

Unified perspective

While it is difficult to do justice to each of these articles in the limited scope of this review, it is apparent that all these men are united in the perspective from which they are writing.

Because of the central role of the Scriptures among the Reformed, the first three chapters introduce the biblical teaching on unity and truth. The next few chapters include a survey of catholicity and secession in the confessions and Reformed theology, a study of catholicity in the Netherlands during the Secession (1834) and the Doleantie (1886), and some observations on secession in light of the confessional teaching on the true and the false church.

Three chapters trace some

secession movements. This is followed by a Third World perspective on catholicity and secession. The editor provides not only the introduction but also a concluding essay which summarizes the contributions of the various authors.

In his conclusion Schrottenboer points out that, while catholicity is an indispensable characteristic of the church, secession is at best a means to attain that characteristic. Secession ought to remain a measure of last resort.

Catholicity as a gift and mandate

The editor lists two important scriptural norms: the catholicity of the church is both a gift from God and a mandate for his people (Eph. 4:3-

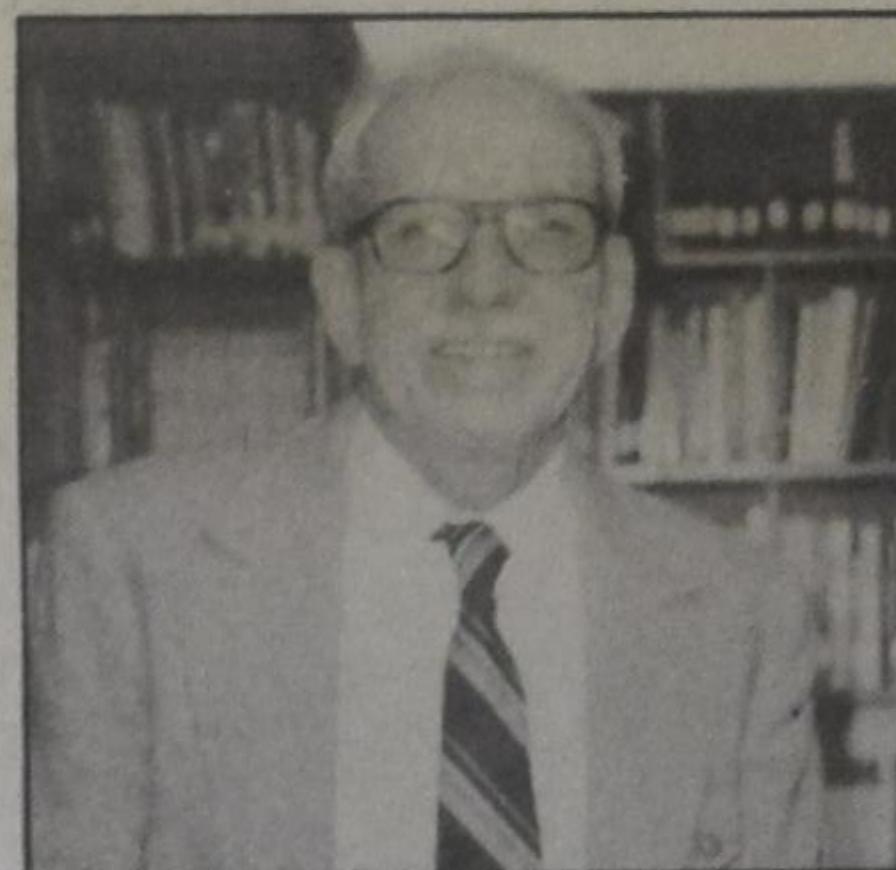


Photo: C.C. files

Paul G. Schrottenboer.

16), and there is no true catholicity except in the unity of the true faith (1 Tim. 3:15).

On the basis of these norms he then derives four guidelines: God's gift of unity should spur us on to overcome our divisions; we apprehend the truth of the Scriptures in the threefold way of Word, Spirit, and the community of believers; the distinction between the truth of the Bible and our understanding of it makes us aware of the necessity of an ongoing reformation; and, last, we need to distinguish between intolerable teachings and those opinions which are not central to the Gospel.

Six errors

Using these norms and guidelines Schrottenboer next engages in a critical self-appraisal. He concludes that as

Reformed churches we may have erred in the following six ways.

The first is in displaying a secession mentality. This mentality elevates secession to a mindset rather than a measure of last resort. It needs to be replaced with a vision of catholicity.

The second is a misuse of the idea of the true and false church. This distinction, which was originally intended to function in relation to the Roman Catholic Church, has too often been used in reference to other Reformed churches.

Third is the thesis that withdrawal is the only or the best means of preserving the purity of the church. Withdrawal should only be resorted to when we are prevented from proclaiming the Gospel. Calvin, insists the editor, held firmly to both the exclusiveness of Christ and the inclusiveness of the church.

Undue emphasis on the denomination

Fourth is an undue emphasis on the denomination.

Fifth is limiting catholicity to the invisible church. Such a limitation can be found not only in the Westminster Confession of Faith but also in the thought of Abraham Kuyper.

And last, defending denominationalism with the "pluriformity of the church" can easily lead to a minimizing of the need to manifest the unity of the Church of God on earth in a visible way.

Schrottenboer concludes by mentioning several unresolved issues. The vision of catholicity which he endorses was expressed well by Herman Bavinck. Bavinck said that the unity of God's people must be visible not only in the church but elsewhere in society.

This book is heartily recommended. It should be read especially by those who have recently engaged in schism as well as those who may be contemplating secession.



Friends of God

Wayne Brouwer

Follow the leader

"Do not put your trust in princes, in mortal men, who cannot save ... Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God..." (Ps. 146: 3, 5).

The year was 1934. Times were difficult around the world, and especially in the repressed economic and political climate of post-WWI Germany. But recovery was in sight. A group of theologians at Würtemburg saw a rising star of hope, and penned a declaration of faith that would be signed by 600 pastors of churches and 14 theology professors at seminaries.

Hell's hope

Their promising statement included these words: *We are full of thanks to God that he, as Lord of history, has given us Adolf Hitler, our leader and saviour from our difficult lot. We acknowledge that we, with body and soul, are bound and dedicated to the German state and to its Führer.*

Astounding, isn't it? In retrospect we can only shudder at the demonic twists of history that might produce such unqualified devotion to a man who would later rip God's world apart, and destroy, insofar as he was able, both the church and children of God.

History's hinge

That same year, 1934, Hitler summoned a group of church leaders to his office. Martin Niemöller was among them. He had been a great hero in the German navy during World War I, commanding a submarine that brought great destruction on the Allied fleet. Now he was a pastor, and much loved in his new vocation.

The meeting with Hitler began cordially. Suddenly, however, Hermann Göring burst into the room with a charge of treason against Niemöller. Hitler raged in angry tirade. Finally he regained his composure and told Niemöller, "You confine yourself to the church. I'll take care of the German people!"

But Niemöller knew Psalm 146 and he marched to its challenging beat. He stood quietly and replied, "Herr Reichskanzler, you said just now 'I will take care of the German people.' But we too, as Christians and church leaders, have a responsibility towards the German people. That responsibility was entrusted to us by God, and neither you nor anyone in this world has the power to take it from us."

Heaven's heartbeat

Hitler knew a showdown when he saw it. Niemöller went to trial and was convicted of misusing his pulpit for political purposes. Hitler refused to pardon him, declaring, "It is Niemöller or I."

Not all political confrontations are that dramatic. Neither Mr. Mulroney nor Mr. Clinton would ask North Americans to make a choice between themselves and God. But the grey area of compromise, whether social, economic, emotional, physical, or political, always takes place with the slow staccato of drumbeats in the background. And conflicting rhythms tear at our souls till we find a way to isolate the heartbeat of the God we will follow.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.



Peter and Marja

are
IN

ciple. I know many of us can say that our faith has often prevented us from taking the easy way out when we might have liked to.

Yes, there are pragmatic and individualistic Christians who are too influenced by the spirits of our age, but to categorize all non-CHP supporters as such, and to imply that such people are not among the saints who "love God above all and one's neighbour as oneself" is, well... "tragic," to use Mr. Vanwoudenberg's word. At least last week's other letter writer, John Van der Woude, expressed similar sentiments in a much more gracious tone. But perhaps one doesn't need to be gracious to fellow Christians when one apparently views them as on the verge of apostasy.

Looking for Another Way.

Dear Readers:

To the CHP supporters who wrote we want to say: we're glad that the CHP is one of the options available to Christians. The emphasis, however, is on the word "option." You are certainly a tool to do God's Kingdom work. You must, however, allow people like "Looking for Another Way" to make different choices without accusing them of being afraid or uncommitted. Such negative labelling by the original writer is a form of intolerance which will only drive away the very people you want to attract. Concern about such an attitude is obvious in "Looking's" letter.

Despite our earlier criticism we do commend the CHP for its efforts. As the Citizens for Public Justice and various Christian politicians have already discovered, it's not easy to be a witness for Jesus in the political arena. We don't doubt your own commitment and courage.

By the way, we had a good laugh the other day. We were discussing these letters over lunch in a Chinese restaurant. The waiter brought the bill and several fortune cookies. Peter cracked his open and it contained not one, but two little slips of paper. One said: "Strong and bitter words indicate a weak cause." The other said simply: "You are independent politically!"

Further questions and letters about the CHP will be directed to columnists whose field is political analysis.

Write to: P&M
c/o Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slopstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Marian Van Til and Bert Witvoet.

Dear P. & M.:

I am also a member of the Christian Heritage Party. I share the same disappointment expressed by the person who wrote you in the Oct. 16 issue. I'm 75 years old and was overjoyed to see this Christian political party come into existence. Their platform is so straightforward; their rules and regulations are so firmly planted on God's Word.

I agree with the writer that Christians haven't joined this party because they are scared and in hiding. They prefer to stay with the crowd. People don't want the name of God and his Word to come into the parliament buildings.

My comfort lies in knowing that the Lord works with small groups. Remember when the crowds had to choose between Jesus and Barabbas? They chose the one who was a thief and a murderer! In truth, Barabbas is on the loose today. Consider all the murder, thefts, abortions, drugs, promiscuity, gambling and Sunday shopping.

To the CHP I'd like to simply say: Don't change. Remain totally rooted in God's law in these lawless times.

To all Christians I'd like to say: Come out of your caves. Be part of this small group. Jesus is alive and he will win.

A CHP Supporter

Dear P & M:

I hope you will allow me to comment on the last week's letters from officials in the Christian Heritage Party.

Mr. Vanwoudenberg's letter reinforces what you said about many Christians looking "for a less strident, more balanced platform which shows love for every neighbour, not just those who believe precisely the way Christians do...."

That is indeed exactly why I am leery of the CHP. When the party was founded and first came out with a large binder containing its platform, I began reading it with interest and hope. But I became increasingly uncomfortable as I read. I began to feel stifled by the same kind of narrow, self-righteous and occasionally even bigoted conservatism I associate with the right-wing of the American Republican Party (I grew up in the U.S.). Rather than feeling, "Ah, yes!" — "this is biblically based public justice," what I felt was, "This is merely conservative politics masquerading as Christian politics." And little has changed, as far as I can tell, since my first reaction.

To say, as Ed Vanwoudenberg does, that lack of support for the CHP is caused by "lack of commitment to the 'faith as it was once delivered to the saints'" is, to me, just plain judgmental, arrogant and untrue. No, we non-CHP supporters are not afraid to act on prin-

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<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Edmonton, Alta. Wheaton, Ill. 1967 December 29 1992 "Submit yourselves one to another out of reverence for Christ" (Eph. 5: 21). Joyfully we celebrate the 25th anniversary of our parents, JAMES and MARIA DE HAAN (nee BAAS) May God continue to bless you and keep you in His care. With love and congratulations Mom and Dad from Peter & Nancy (friend) Melanie William Joanna Home address: 734 Buckingham Ct., Wheaton, IL 60187 USA</p>		<p>To Jesus be all honour and glory for His blessings in the marriage of GERRIT and ALICE VERSTRAETE (nee KOOPS) as they celebrate 25 years on Dec. 16, 1992, with their children: Jeffrey Wendy Angela Karen Suzanne Matthew. Home address: 1159 Mesa Crescent, Mississauga, ON L5H 4B3</p>	<p>1953 January 1 1993 With joy and gratitude to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents, JOE and ELLY ZANTINGH (nee SINKGRAVEN) May the Lord continue to bless you with many more years, together with all of us. Love: Tilda & Don Dam — Grimsby, Ont. Mike, Selena, Ken, Aaron Karen Ophof — Grimsby, Ont. Amanda, Michelle, Rosanne Henry & Janet Zantingh — Smithville, Ont. Andrea, Joseph, Deanna, Matthew, Steven Ron & Kim Zantingh — Pella, Iowa Ryan, Jordan, Braden Tony & Irma Zantingh — Smithville, Ont. James, Rachel, Peter, Daniel Nancy & Harry DeVries — Grimsby, Ont. Stephanie, David, Calvin Angela & Rick Attema — Smithville, Ont. Terence, Joel We hope to celebrate with an open house on Friday, Jan. 1, 1993, from 2-4 p.m. in the Smithville Chr. Ref. Church. Home address: R.R. #2, Smithville, ON L0R 2AO</p>
<p>Christmas Greetings</p> <p>PASMA: We wish all our relatives and friends and acquaintances a joyous and blessed Christmas and also a happy New Year. George and Alice Pasma 263 Clarkside Rd., London, ON N5W 5E7</p>	<p>Wyoming Kitchener 1957 December 27 1992 "Therefore if anyone is in Christ, he is a new creation, the old has passed away, behold the new has come" (2 Cor. 5: 17). With joy and thankfulness to God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,</p> <p>BILL and BETTY HOEKSTRA (nee BOELENS)</p> <p>We thank the Lord for your love and support, Dad and Mom (Pake and Beppe), and ask that God may continue to bless you and keep you in his loving care for many more years. With love and congratulations from your family:</p> <p>Rick & Eileen Hoekstra Lindsay John & Jody Adams Andrew, Thomas Ron & Anita Hoekstra Kari, Fraser, Kevin, Dana, Joel Colin & Anita DeHaan Paul, Christopher, Breanne Frank & Marlene Hoekstra Bradley, Natalie, ? Jim & Denise Hoekstra Open house to be held, D.V., on Dec. 27, 1992, from 3-5 p.m. in the First Chr. Ref. Church, Kitchener, Ont. Best wishes only please. Home address: 34 Kingswood Dr., Kitchener, ON N2E 1A7</p>	<p>"Great is your faithfulness! Oh God, our Father." On Dec. 23, 1942, our parents, PETER VAN BERKEL and JOHANNA KAL were united in marriage in Vlaardingen, the Netherlands. Fifty years of marriage! A reason to celebrate! You are cordially invited to join us in honour of this occasion on Saturday, Dec. 19, 1992, at an anniversary open house at the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont., from 2-4 p.m. With love: Mike and Jane Van Berkel Steve, Joe, David Adriana Brown Stephanie, Jennifer*, Caragh *Aaron and Brandon Liz & Vic Postma Steve, Bob, Jon Hans & Sue Van Berkel Greg, Jeff, Johanna, Mark Joanne & Jim Pollock Kathy, Brian, Sarah Nelly & Arnold Zietsma Rebecca, Laura, Chris, Derek, Janna Arnolda & Ralph Baker Ryan, Brent, Joshua, Rachel Peter Van Berkel (1955-1960) Pat Van Berkel Marjorie & John Desmet Kristina Janice & Derek Frank Katie, Erik</p>	<p>1952 December 21 1992 "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him and he will make your paths straight" (Prov. 3: 5, 6). With joy and thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents, ADAM and ANNEKE VANDERVELDE (nee STIENSTRA) We thank the Lord for all the blessings He has given them. May God continue to bless and keep them in His care for many more years. With love and congratulations from their children and grandchildren. Hessel & Audrey VanderVelde Amanda, Shawn, Tyler Arnold & Jill VanderVelde Justin, Christy, Derek Theresa & John Van Manen Timothy, Kimberly, Jamie Home address: Beachburg, ON K0J 1C0</p>	<p>Obituaries</p> <p>1929 - 1992 Suddenly on Nov. 18, 1992, the Lord took home His child, MIENT (MAC) VANDERPLOEG Loving husband of Marion (nee Prins) and family. Son of Wytse and the late Bonnie VanderPloeg. Brother of: Feikje & Bill Beimers — Renfrew, Ont. Johanna & the late Pieter VanderPloeg, Haley Stn., Ont. Jacoba (Jean) & Ed Devries — Haley Stn., Ont. Gerald & Gerrie VanderPloeg — Renfrew, Ont. Funeral service was held on Saturday, Nov. 21, 1992, at 2 p.m., in the Presbyterian Church of Renfrew. Correspondence address: Marion VanderPloeg, R.R. #1, Renfrew, ON K7V 3Z4</p>

Obituaries

Elist, the Neth. Selkirk, Ont. 1924 1992
Psalm 103.

On Nov. 21, 1992, the Lord suddenly took to Himself our husband, father, stepfather and grandfather,

JOHN W.J. KATER

Beloved husband of Alice Kater (nee Bakker).

Dear father of:
Hans & Joanne — Peterborough

Henry & Sally — Cavan
Richard & Penny — Selkirk

Dear stepfather of:
Theo & Cindy — Edmonton

Sylvia & Eric — Sunderland
Jerry & Beth — Toronto

James — Oshawa
and many grandchildren.

The funeral took place on Nov. 25, 1992, at Bethel Chr. Ref. Church, Dunnville, Ont.

Survived by nine brothers and sisters in the Netherlands.

Correspondence address: R.R. #1, Selkirk, ON N0A 1P0

Teachers

Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrollment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to:

Agassiz Christian School,
Box 3230, Agassiz, BC
V0M 1A0

Attn.: Education Committee

Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, a full-time position in French 4-12. Please address enquiries/resumes to the principal, Mr. Evert Vroon, c/o B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0

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c/o Mr. Ralph Schuurman, Principal
P.O. Box 658,
Clinton, ON N0M 1L0
Tel.: (519) 482-7851

Timothy Christian School

has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

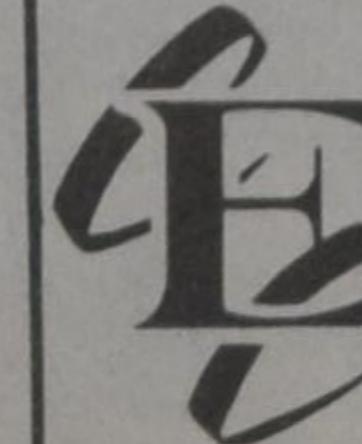
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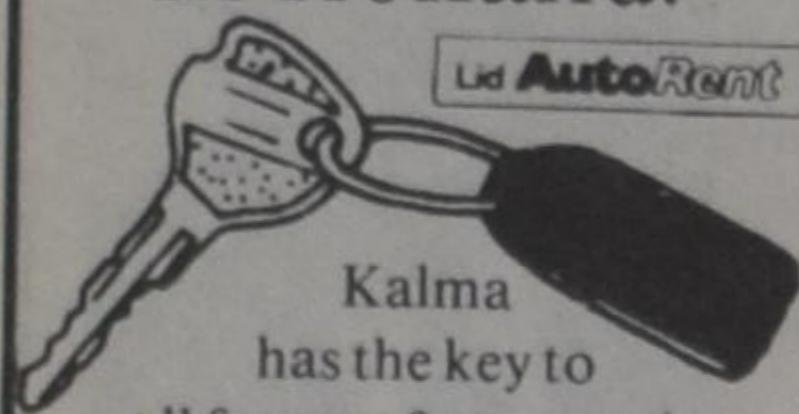
Overnight price per room starting at Fl. 125.00, based on accommodation and breakfast for two persons. Dinner starts at Fl. 45.00 per person.

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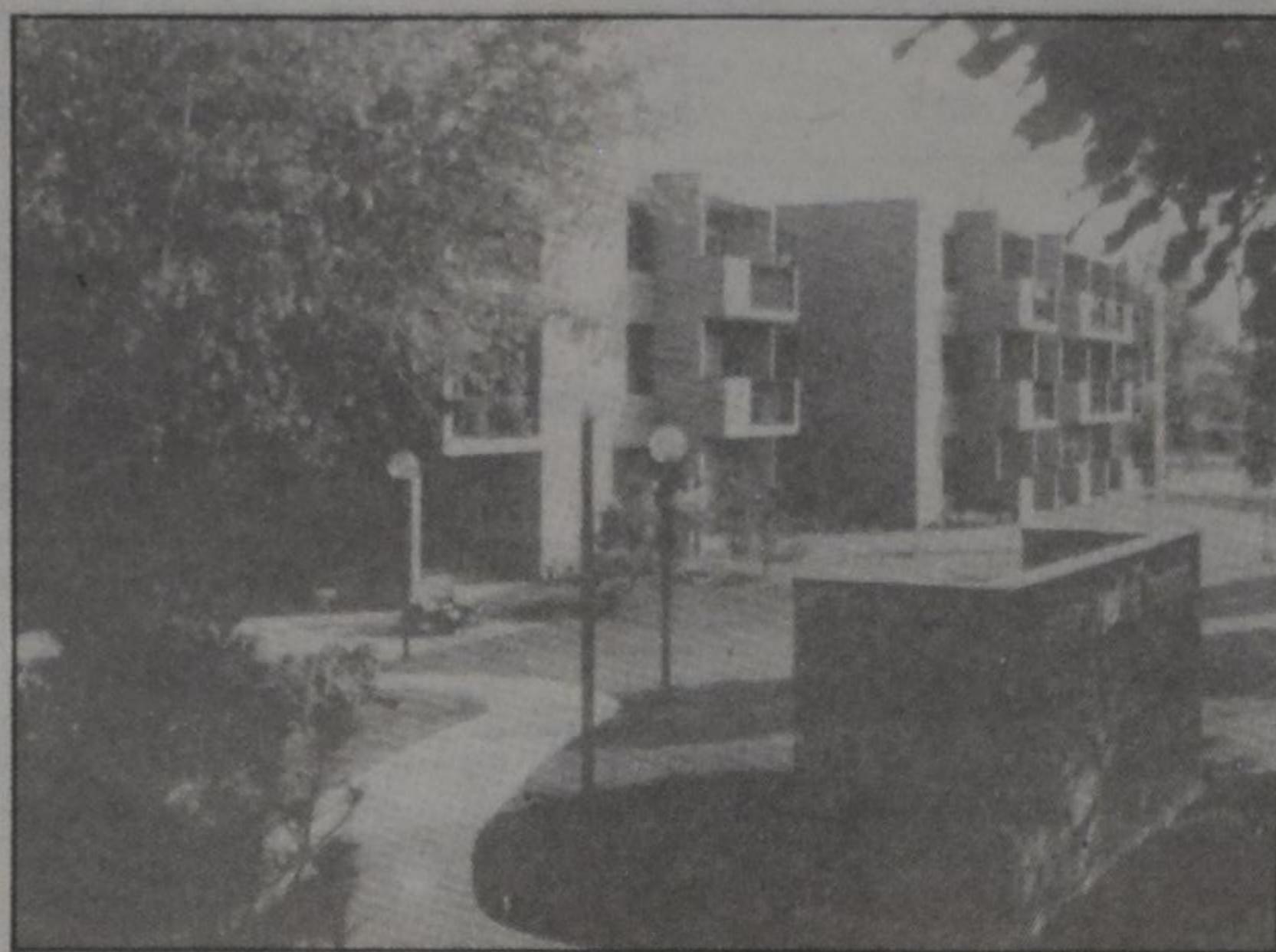
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Rode Kruis door geld heen voor hulp Joegoslavie
Gouds bedrijf bouwt aan Deense eilandengang
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Help Wanted**Events**

The All Ontario C.R.C. Hockey tournament Committee wish to invite you to Mississauga, Ontario, for the 22nd Annual Hockey Tournament. It is to be played on Boxing Day, Dec. 26, 1992, at Erin Mills Twin Arena, 3201 Unity Gate Drive, Mississauga. Come out & bring the whole family! Please find schedule below.

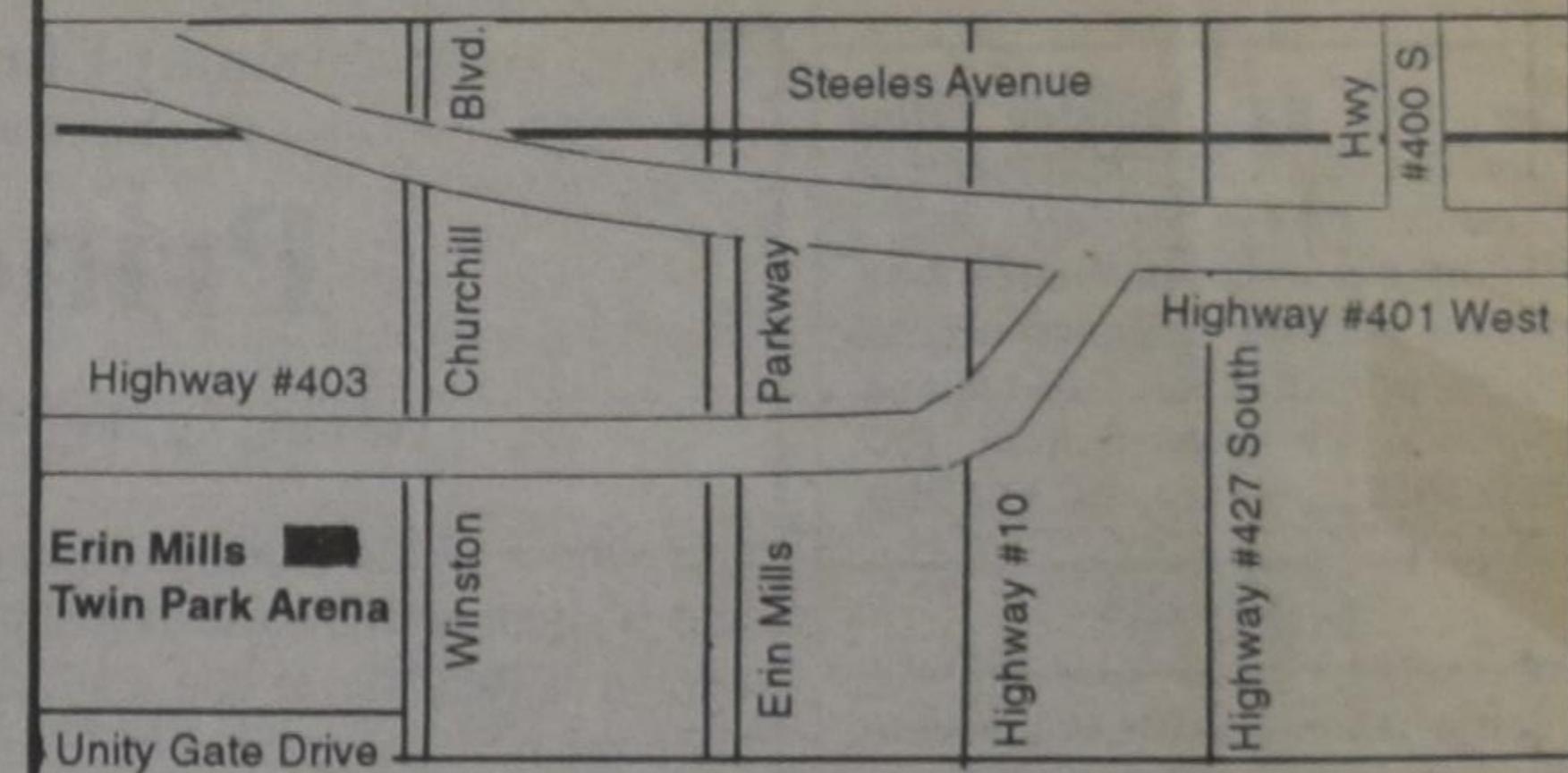
The Committee.

RINK I

Time	Home Team	vs	Away Team
7:45 a.m.	Burlington	-	Bowmanville
8:45 a.m.	Welland	-	Brampton I
9:45 a.m.	Thornhill I	-	Fruitland
10:45 a.m.	Brampton I	-	Burlington
11:45 a.m.	Fruitland	-	Bowmanville
12:45 p.m.	Welland	-	Thornhill I
2:15 p.m.	Bowmanville	-	Brampton I
3:15 p.m.	Fruitland	-	Welland
4:15 p.m.	Burlington	-	Thornhill I
5:45 p.m.			SEMI-FINALS

Rink II

Time	Home Team	vs	Away Team
7:15 a.m.	Georgetown	-	Brampton I YPS
8:15 a.m.	Thornhill II	-	Brampton II
9:15 a.m.	Barrie	-	Willowdale
10:15 a.m.	Georgetown	-	Brampton II
11:15 a.m.	Brampton I YPS	-	Barrie
12:15 p.m.	Thornhill II	-	Willowdale
1:45 p.m.	Barrie	-	Georgetown
2:45 p.m.	Willowdale	-	Brampton II
3:45 p.m.	Brampton I YPS	-	Thornhill II
5:15 p.m.			SEMI-FINALS
8:00 p.m.			FINAL IN RINK II



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Calendar

Dec. 18 Handel's "Messiah" presented by the Georgetown Choral Society, 8 p.m., Holy Cross Roman Catholic Church, Georgetown, Ont. Info.: 1-800-387-9974.

Dec. 18 - 20 Annual candlelight services of the "Adoramus-Maranatha Choir (dir. John Hunse). Dec. 18: 8 p.m., Mount Hamilton CRC, Hamilton, Ont. Dec. 20: 7:30 p.m., CRC, York, Ont.

Dec. 19 Christmas concert by the O.C.M.A. (Leendert Kooy directing), with organist Andre Knevel, 8 p.m., Willowdale United Church, Willowdale, Ont. For info./tickets call: (416) 636-9779.

Dec. 19 Christmas sing-a-long, 7:30 p.m., Central United Church, St. Thomas, Ont. With the (combined) St. Thomas Ladies' Choir, Male Choir and Strathroy Mixed Choir.

Dec. 19 The Georgetown Choral Society performs Handel's "Messiah" at a benefit concert for Redeemer College. At 8 p.m., Redeemer College, Ancaster, Ont. Info.: 1-800-387-9974.

Dec. 23 Christmas concert by the O.C.M.A. (Leendert Kooy directing), with organist Andre Knevel, 8 p.m., Rehoboth CRC, Bowmanville, Ont. For info./tickets call: (416) 636-9779.

Dec. 23 Concert by the Christian Choir "New Life" at 7:30 p.m., Maranatha CRC, St. Catharines, Ont. Program includes: "Joy — the gift of God" arranged by Don Wyrzen.

Dec. 27 City-wide hymn singing, 8 p.m., First CRC, Sarnia, Ont. Songleader: Rev. Jake Kuipers. Special music: Con Spirito Mixed Choir.

Dec. 29 "Sing Alleluia," a concert by the Ambassadors Male Chorus, with organist Paul Grimwood and baritone Harold de Haan. At 8 p.m., First CRC, Charlton & Hess, Hamilton, Ont.

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**THIS WEEK'S PUZZLE**

by Virginia L. Yates

ACROSS

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Last week's puzzle

SITS	OBESE	ESP
PORE	CRAPE	NOES
AWED	TOTAL	CLAP
NAMESAKE	BLARE	
BRAVE	NEWWORLD	
PAL	HEN	THIS
ALIBI	ACE	ULAN
NONE	BUT	THE BRAVE
EGGS	NUT	RENEW
PAIN	ORA	DRS
ATLANTIC	BRAVES	
GRANT	ENFORCED	
RING	SPLAT	RAVE
ABEL	AGATE	OPEN
ESE	PAYER	RENT

12	Strange duck	
13	Previous to	
21	Intermediate	
	place	
54	Come to terms	
57	Stuff	
58	Certain exam,	
	for short	
59	Essential	
60	Perennial herb	
61	"Bravissimo!"	
62	Foe	
63	Theater award	
64	Title contract	
	DOWN	
1	Hit	
2	Willowy	
3	"...bombs	
	bursting —"	
4	Embassy folk	
5	Throat part	
6	Cropped up	
7	Sushi or souffle	
8	Brainchild	
9	Warbles	
10	Emerald	
11	Wood sorrel	
	48	Result
49	Saying	
50	You in Yucatan	
52	Fly like a	
	butterfly	
53	Corrida critter	
54	Bld.	
55	Rummy word	
56	AAA's concern	

News

Somalis treated like dirt by countrymen

...continued from p. 1
of intervention was a temporary international one with a final evacuation planned from the start, explains Robbins.

"Somalia is such a big country, and there are still an untold number of people in rural areas a long way from help," he says.

"All the words are reversed there: a guard is really a crook, a highway is really a junkyard [littered with abandoned tanks and other vehicles], the chief of police is really a chief of thieves. It's an insane asylum where the people in charge are the ones who are insane," says Robbins.

These obstacles, and particularly the raiding and banditry, have prevented the distribution of aid to those who need it most.

"People are treated like dirt by their own countrymen," says Robbins. The majority of Somalis are just caught in crossfire, suffering because of clan warfare between groups of well-armed, untrained thugs, he says.

Forced to hire guards

"I wish we could have nothing to do with those who carry guns, the quasi-organized factions, the bandits, the teenage yahoos out shooting at 4 or 5 in the morning. We are there for the poor, the suffering," he says.

Nonetheless most agencies have been forced to hire local guards to protect their installations, even though most of the guards are outrageously dishonest.

Westerners are also forced to pay bribes to every petty functionary they come across. "They don't care about starving people. They just care about money for themselves," says Robbins.

Canadian presence

Robbins wanted to go to Somalia "to extend the care and compassion of Canadians to the people at our feeding centres, and to show support for our staff as they struggled under a shortage of supplies and workers" and the dangerous anarchic war conditions of the country, he says. (Several aid workers from other agencies have reportedly been held up at gunpoint.)

Somalis are grateful for Canadian generosity, says Robbins. That generosity is evident in the number of donations received by World Vision Canada in October: 30 percent more than what they had hoped.

"At one feeding station, a man about 60 years old cried out to us in a loud voice. The translator explained that the man was saying, 'Thank you, Canadians! We were starving, we had no hope, we walked for 14 days, but now we have food and rest.'"

"I have never been anywhere in the world — and I've been to many countries — where the situation was as bad as Somalia. I could compare it with the conditions I saw in Haiti over a decade ago, but really the problems in Haiti don't come close. Somalia is a lot worse."

Drought opens doors

Drought has also stricken Somalia's neighbouring countries, but "at least in those countries people are getting what they need to survive — not much, but enough to survive until the rainy season," says Robbins, who also visited South Africa, Kenya and Mozambiquan refugees in Malawi.

"I've also seen that in the middle of all that suffering, drought has opened a door and made people receptive to God's love. Our staff is developing relationships with many people," and Robbins fully expects to see a new group of Christian followers emerge on the other side of this disaster, he says.

"At the Baidoa feeding station I met a little girl named Nuro who is the same age as my own daughter," says Robbins, obviously moved by the drastic differences in their situations. He also vividly remembers the sight of a ten-year-old boy "who looked no older than four, with flies crawling in his ears and

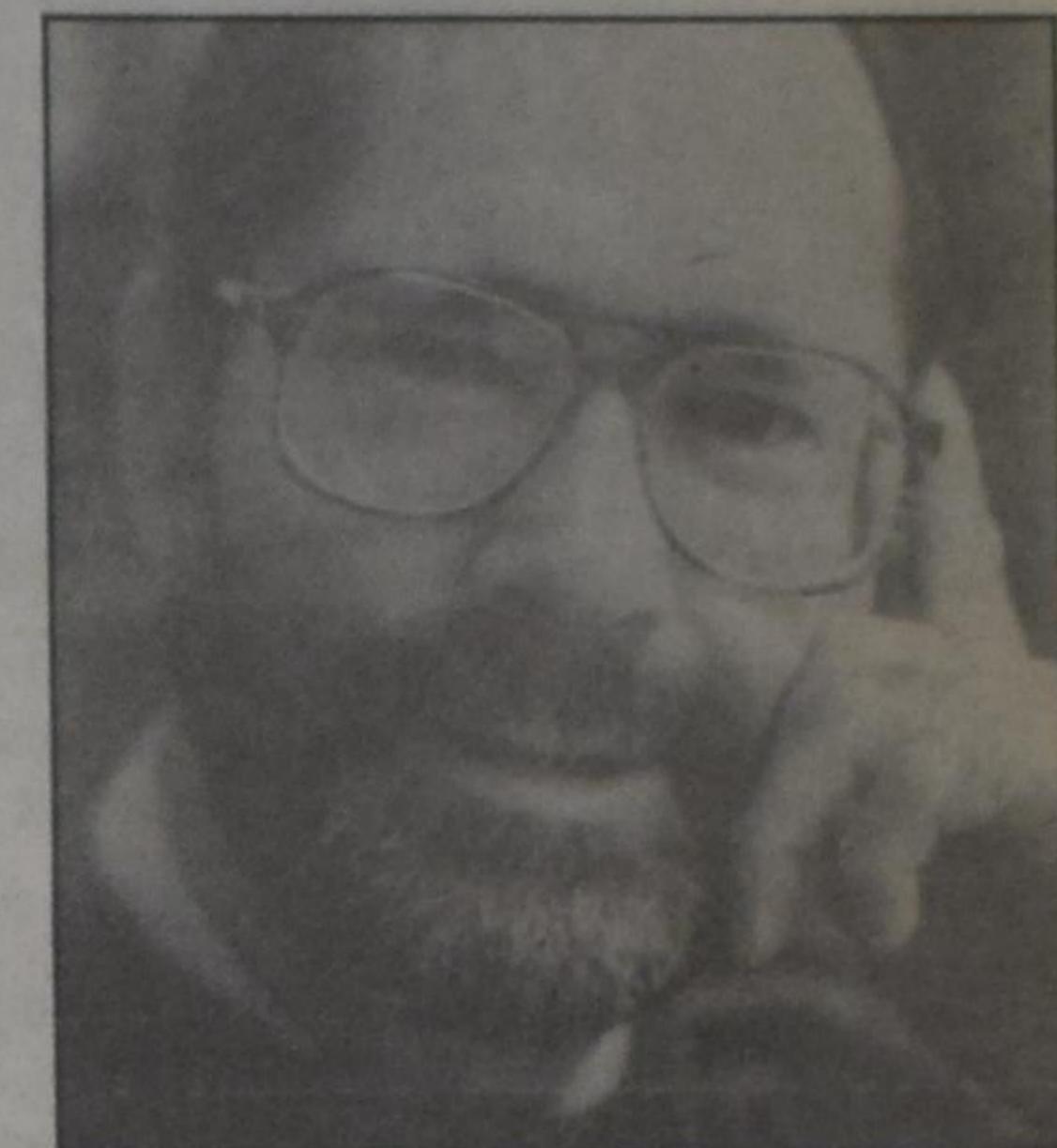


Photo courtesy David Robbins
Robbins: Visit "changed my life."

mouth." The dead were being buried in empty food bags from the feeding centre because the people had nothing else to use, says Robbins.

"The staff there told me that two weeks before my visit Somalis were dying at a rate of 300 per day," says Robbins. In early November, during his visit, the rate had improved to 100 per day. Even that lessened amount of suffering was overwhelming, and Robbins says he wept uncontrollably at the sight.

Outsmart black market

According to estimates 300,000 Somalis have died from the drought already this year, and 250,000 more are in danger of dying.

In the Baidoa area, World Vision operates five feeding stations and regularly feeds 3,000 people. Those who are obviously under 60 percent weight for height receive six feedings per day, and when they improve they are given three feedings per day. The food is called Unimix, a mixture of soya bean flower, corn flour and vegetable oil.

"Choosing to use Unimix was the best decision we could have made in Somalia," Maher explains. "Besides the fact that it's the best thing for malnourished people, it has also turned out to be what we call a 'non-lootable-commodity' in Somalia. It's not valuable on the black market. That's very important in a country where so much of the aid has been hijacked and stolen." Presumably, black market buyers are not interested in Unimix because it requires a great deal of preparation time (three hours of boiling).

Calvin's social work program accredited

Robert VanderVennen

GRAND RAPIDS, Mich. — The Calvin College Bachelor of Social Work program has now received accreditation. Dr. Peter De Jong, director of the program, has announced.

This will be helpful to students seeking employment in social work, says De Jong, and will be of special help to students who intend to go to graduate school for a master's degree in the field. These students will be able to earn their master's degree in 12 months rather than the usual 18 months.

Accreditation requires that students have the opportunity for supervised practical experience as part of their degree program. This hands-on experience can range from work in child welfare offices, juvenile courts, gerontology to community mental health agencies.

Julie Kooiman, for instance, spends 14 hours a week at Transitions, an adult mental health agency in Grand Rapids that helps clients function in everyday life. Ruth Bruxvoort spends 15 hours a week at Dwelling Place, which provides transitional and permanent housing for the homeless.

De Jong says that this social work program with its practicum fits well Calvin's mission of "graduating stu-

dents who are intent on Christian involvement, action and service to others."

U.S. mail runs on tulip power

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There are a lot of Dutch folks in Lynden, Washington and they're obviously proud of their heritage. One of our readers, Brian Lise, who recently moved to Abbotsford, B.C., sent us the above picture with the following note: "During a visit to Lynden, Wash., I took the enclosed picture of the sign on the main post office in town. I thought you could use it some time for a laugh in your new-look C.C."

